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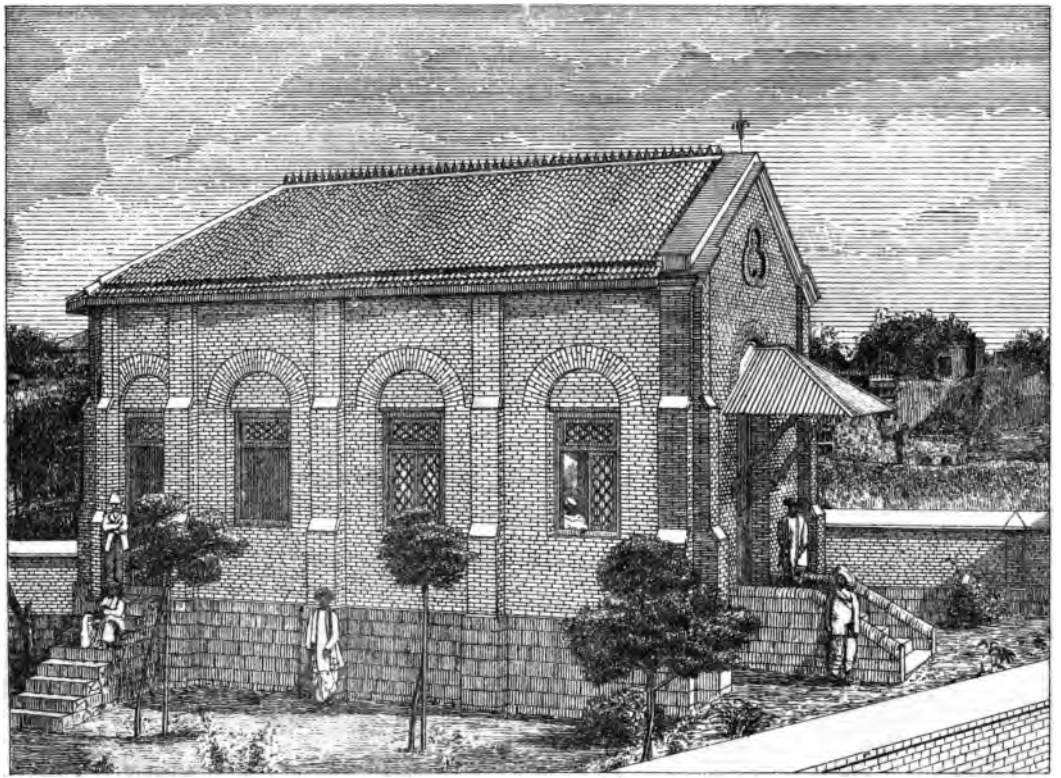

LECTURE HALL.
AHMEDNAGAR THEOLOGICAL SEMINARY.
(Built 1879.)

MEMORIAL PAPERS

OF THE

American Board of Commissioners
Foreign Missions.

AMERICAN MARATHI MISSION,

1813—1881.

PRESENTED

AT THE SEMI-CENTENNIAL ANNIVERSARY OF THE COMMENCEMENT OF THE

AHMEDNAGAR MISSION, OCTOBER 26-30, 1881.

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MISSIONARIES

OF THE

AMERICAN MARATHI MISSION,

1813-1881.

As the names of our former Missionaries will occur frequently in the following pages, a list is inserted here, containing the names, and time of service, of all who have been connected with the Mission, from the commencement until the end of 1881.

The asterisk, (*) when placed before a date in the right hand column denotes that the person died in the field, and at the time there indicated.

The table shows only the time of a Missionary's residence in the field. Brief absences for health are not noted.

Missionaries.	Missionary Ladies.	Commencement of Service.	Death, or time of Leaving.
Rev. Gordon Hall	.....	†Feb. 12, 1813	*Mar. 20, 1826
	Mrs. Margaret L. Hall. ...	Dec. 19, 1816	July 30, 1825
Rev. Samuel Nott	.....	†Feb. 12, 1813	Sept. 7, 1815
	Mrs. Roxana P. Nott	Feb. 12, 1813	Sept. 7, 1815
Rev. Samuel Newell.....	.....	Mar. 7, 1814	*May 30, 1821
	Mrs. Harriet Newell	Died at Mauritius.	Nov. 30, 1812
	Mrs. Philomela Newell (Afterwards Mrs. Garrett.)	Feb. 23, 1818	Oct. 29, 1831
Rev. Horatio Bardwell, D.D.	.....	Nov. 1, 1816	Jan. 22, 1821
	Mrs. Rachel Bardwell. ...	Nov. 1, 1816	Jan. 22, 1821
Rev. John Nichols	.....	Feb. 23, 1818	*Dec. 9, 1824
	Mrs. Elizabeth Nichols. ...	Feb. 23, 1818	Oct. 19, 1826
Rev. Allen Graves	.....	Feb. 23, 1818	*Dec. 30, 1843
	Mrs. Mary Graves	Feb. 23, 1818	*Mar. 23, 1866
Mr. James Garrett.....	.....	May 9, 1821	*July 16, 1831
	Mrs. Philomela Garrett. ... (Formerly Mrs. Newell.) ...	Feb. 23, 1818	Oct. 29, 1831
Rev. Edmund Frost...	.....	June 28, 1824	*Oct. 18, 1825
	Mrs. Clarissa Frost	June 28, 1824	Oct. 12, 1826
Rev. David O. Allen, D.D.	.....	Nov. 27, 1827	Feb. 12, 1853
	Mrs. Myra W. Allen	Nov. 27, 1827	*Feb. 5, 1831
	Mrs. Orpah Allen ..... (Formerly Miss Graves)	Sept. 10, 1834	*June 5, 1842
	Mrs. Azubah Allen	Dec. 12, 1843	*June 11, 1844
Rev. Cyrus Stone	.....	Dec. 29, 1827	June 20, 1838
	Mrs. Atossa Stone	Dec. 29, 1827	*Aug. 7, 1833
	Mrs. Abigail K. Stone ...	Sept. 10, 1834	June 20, 1838
	Miss Cynthia Farrar	Dec. 29, 1827	*Jan. 25, 1862

† See Note on page 73.

Missionaries.	Missionary Ladies.	Commencement of Service.	Death, or time of Leaving.
Rev. William Hervey	.....	Mar. 7, 1831	*May 13, 1832
	Mrs. Elizabeth Hervey ...	Mar. 7, 1831	*May 3, 1831
Rev. William Ramsey ...	..	Mar. 7, 1831	July 5, 1834
	Mrs. Mary Ramsey	Mar. 7, 1831	*June 11, 1834
Rev. Hollis Read	.....	Mar. 7, 1831	Mar. 18, 1835
	Mrs. Caroline Read.....	Mar. 7, 1831	Mar. 18, 1835
Rev. Geo. W. Boggs	.....	Sept. 14, 1832	Dec. 29, 1838
	Mrs. Isabella W. Boggs ...	Sept. 14, 1832	Dec. 29, 1838
Mr. Wm. C. Sampson	....	Nov. 22, 1833	*Dec. 22, 1835
	Mrs. Mary L. Sampson ...	Nov. 22, 1833	June ... 1836
	Miss Orpah Graves..... (Afterwards Mrs. Allen) ...	Apr. 10, 1834	*June 5, 1842
Rev. Sendol B. Munger ...	.....	Sept. 10, 1834	*July 23, 1868
	Mrs. Maria L. Munger ...	Sept. 10, 1834	*Mar. 12, 1846
	Mrs. Mary E. Munger ...	Nov. 17, 1854	*June 3, 1856
	Mrs. Sarah S. C. Munger.	Mar. 3, 1863	Aug. ... 1868
Mr. Geo. W. Hubbard ...	.....	Sept. 10, 1834	June 20, 1837
	Mrs. Emma Hubbard	Sept. 10, 1834	June 20, 1837
Rev. Amos Abbott	.....	Oct. 15, 1834	Jan. 27, 1847
Second Residence ...	.....	Sept 15, 1857	Apr. 7, 1869
	Mrs. Anstress Abbott	Oct. 15, 1834	Jan. 27, 1847
	Second Residence	Sept. 15, 1857	Apr. 7, 1869
Rev. Henry Ballantine	.....	Oct. 11, 1835	Sept. 4, 1865
	Mrs. Elizabeth Ballantine.	Oct. 11, 1835	Sept. 4, 1865
Mr. Elijah A. Webster ...	.....	Oct. 11, 1835	1842
	Mrs. Marietta Webster	Oct. 11, 1835	1842
Rev. Ebenezer Burgess ...	.....	Aug. 10, 1839	Dec. 28, 1854
	Mrs. Mary Burgess	Aug. 10, 1839	*June 24, 1842
	Mrs. Abigail Burgess	Feb. 27, 1847	*Apr. 26, 1853
Rev. Ozro French	... .	Aug. 10, 1839	July 19, 1849
	Mrs. Jane H. French	Aug. 10, 1839	July 19, 1849
Rev. Robert W. Hume	.....	Aug. 10, 1839	Sept. 20, 1854
	Mrs. Hannah D. Hume.....	Aug. 10, 1839	Sept. 20, 1854
Rev. Royal G. Wilder	.....	Sept. 20, 1846	May 11, 1857
	Mrs. Eliza J. Wilder	Sept. 20, 1846	May 11, 1857
Rev. Samuel B. Fairbank, D.D.	.....	Sept. 20, 1846	.....
	Mrs. Abbie A. Fairbank ...	Sept. 20, 1846	*Aug. 21, 1852
	Mrs. Mary Fairbank	Jan. 12, 1857	*Jan. 15, 1878
Rev. Allen Hazen, D.D ...		Feb. 27, 1847	Feb. 24, 1872
	Mrs. Martha R. Hazen ...	Feb. 27, 1847	Feb. 24, 1872
Rev. William Wood	.....	Jan. 19, 1848	Mar. 15, 1872
	Mrs. Lucy Maria Wood ...	Jan. 19, 1848	*Aug. 13, 1851
	Mrs. Eliza W. Wood	Jan. 12, 1857	*Nov. 18, 1859
	Mrs. Elizabeth P. Wood	Aug. 3, 1865	Mar. 15, 1872
Rev. Geo. Bowen	.....	Jan. 19, 1848	Oct. 30, 1855
Rev. Lemuel Bissell, D.D....	.....	Aug. 27, 1851	... .
	Mrs. Mary E. Bissell	Aug. 27, 1851	.....
Rev. William P. Barker ...		Dec. 15, 1853	Apr. 3, 1865
	Mrs. Lucelia U. Barker	Dec. 15, 1853	*Jan. 27, 1864
Rev Samuel C. Dean.		Jan. 12, 1857	Mar. 19, 1867
	Mrs. Elizabeth A. Dean	Jan. 12, 1857	Mar. 19, 1867
Rev. Charles Harding		Jan. 12, 1857	.....
	Mrs. Julia M. Harding	Jan. 12, 1857	*Feb. 11, 1867
	Mrs. Elizabeth D. Harding.	Dec. 22, 1869	.....
Rev. Henry James Bruce ...	.....	Mar. 3, 1863	.....
	Mrs. Hepzibeth P. Bruce.	Mar. 3, 1863	.....

Missionaries.	Missionary Ladies.	Commencement of Service.	Death, or time of Leaving.
Rev. Henry W. Ballantine.	.....	Mar. 3, 1863	Mar. 7, 1865
	Mrs. Mary E. Ballantine..	Mar. 3, 1863	Mar. 7, 1865
Rev. William W. Chapin. ...	.....	May 19, 1864	*Mar. 22, 1865
	Mrs. Catharine I. Chapin.	May 19, 1864	Sept. 4, 1865
Rev. Wm. Henry Atkinson.	.....	Jan. 18, 1868	Jan. 28, 1876
	Mrs. Calista Atkinson	Jan. 18, 1868	Jan. 28, 1876
Rev. Spencer R. Wells. ...	.....	Nov. 13, 1869	.....
	Mrs. Mary Wells	Nov. 13, 1869	.....
Rev. Charles W. Park	.....	Sept. 16, 1870	.....
	Mrs Anna Maria Park ...	Sept. 16, 1870	.....
Rev. Richard Winsor.	.....	Jan. 22, 1871	.....
	Mrs. Mary C. Winsor	Jan. 22, 1871	.....
	Miss Harriet S. Ashley ...	Dec. 14, 1871	Mar. 1, 1877
	Miss Sarah F. Norris, M. D.	Dec. 8, 1873	Mar. 31, 1881
Rev. Robert A. Hume.	.....	Oct. 29, 1874	....
	Mrs. Abbie L. Hume	Oct. 29, 1874	*July 25, 1881
	Miss Martha Anderson ...	Nov. 24, 1874	Dec. ... 1876
Wm. O. Ballantine, M.D. ...	.....	Apr. 18, 1875	.....
	Mrs. Alice P. Ballantine ...	Apr. 18, 1875	*Sept. 9, 1878
Rev. Edward S. Hume. ...	.....	Oct. 16, 1875	.....
	Mrs. Charlotte E. Hume ...	Oct. 16, 1875	.....
Rev. Lorin S. Gates.....	.....	Dec. 28, 1875	.....
	Mrs. Fanny H. Gates	Dec. 28, 1875	.....
	Miss Emma K. Ogden, M.D.	June 29, 1877	Aug. ... 1879
Rev. James Smith.....	.....	Dec. 13, 1879	.....
	Mrs. Maude Smith	Dec. 13, 1879	.....
Rev. Justin E. Abbott	.....	Dec. 21, 1881	.....

Note.—Every effort has been made to secure accuracy in the above table. In presenting it the compiler wishes that he could feel more confident of its *entire* accuracy. The discrepancies found in the earlier published records have given rise to many perplexing questions. The difficulty will be appreciated, in a measure, when it is stated that, in some cases, no less than *three* different dates have been found, assigned to the same event. In one or two instances the dates given in the following pages differ from the corresponding dates in this table. In such cases the preference should be given to the table, as it is the latest from the printer's hands.—*Ed.*

MEMORIAL PAPERS.

FIRST PAPER.

AN ACCOUNT OF THE SEMI-CENTENNIAL MEETINGS, HELD AT AHMEDNAGAR, OCTOBER 26-30, 1881.

By Rev. R. A. Hume.

Preparations for the Jubilee Meetings.—God has so arranged His government of the world that even the changes of day and night, and of the seasons and other indications of the passage of time, may have moral uses. Wherever and whenever such occasions have been wisely improved by individuals and by the church they have proved means of grace. So as the close of 1881 was the fiftieth anniversary of the occupation of Ahmednagar as a mission station, an opportunity was afforded to all connected with the American Marathi Mission of utilizing the occasion as a Jubilee season, for recounting and acknowledging the goodness of God in the past and for making wise plans for the future. Towards the close of 1880, with a view to securing thank-offerings for the Jubilee, a large number of small tin boxes or banks were prepared in which cash offerings could be put, but from which the money could not be taken without unsoldering the banks. These were sold for a few pice each, and it was recommended that every Christian family should keep one of these banks in its house. The banks had the words "For God" painted on them. The Aikya, or Union of Churches, also recommended that those who have fields, or who are engaged in trade, should vow and lay aside something of their gains in 1881 as thank-offerings for the Jubilee. The three senior missionaries and two of the oldest and most respected native brethren were appointed to prepare memorial papers.

Former Members of the Mission now in America.—Previous to the meeting letters were sent to the twelve gentlemen and eighteen ladies who have been connected with the mission and who are now in the United States (some of them on furlough), assuring them that they would be kindly remembered at the Jubilee, and requesting their prayers for God's blessing on the occasion. Two of them, Rev. and Mrs. Hollis Read, were in the company who first occupied Ahmednagar in 1831. In addition to the work which the older missionaries have done in India, another work, and not the least of their contributions to the missionary cause, has been their sending back six daughters and four sons to take up the labors of their parents. Of these, two ladies have already rested from their earthly labors, but the four gentlemen and one of the ladies are now in the field and two of the ladies are temporarily at home on a furlough.

The Anniversary Meetings.—Though the Ahmednagar station was actually occupied Dec. 20, 1831, yet for general convenience the annual meeting of the mission, which is held in Ahmednagar at the close of October, was observed as the Jubilee occasion. The public exercises continued from the 26th to the 30th of the month, and were ably presided over by Mr. Shahu Daji Kukade, the Marathi editor of the Dnyanodaya. All the missionaries now in the field, Rev. Geo. Bowen who was for some years connected with the mission, Rev. Dr. Murray Mitchell and Mrs. Mitchell, and a large company of native Christians, probably numbering at least 1,000, were present Some of the native Christians were from the Church Mission, the Free Church Mission, and from the Methodist Church.

Memorial Papers and Addresses.—Abstracts of the memorial papers which appear in this volume were read, and addresses were made by missionaries and native brethren. The keynote of all the addresses was "Responsibility." It was attempted to lead the Christian community connected with the mission to appreciate how great is the responsibility which rests upon them for their own spiritual, intellectual, and material development, and for the welfare of their fellow countrymen. A strong sense of responsibility is not one of the characteristics of Hindus, and especially not a characteristic of the lower castes, who have for thousands of years been accustomed to suppose that they had no responsibilities or privileges except to do what they were told, and to take what was given them. As a consequence of such a past experience the Christian community still needs much training and development in this direction. Yet their leaders appreciate this duty to a very commendable degree. At one session, under the lead of the Aikya, a hearty vote of thanks to the American Board and American Christians, was passed by the assembled Christians.

Jubilee Thank-Offerings.—On the last day of the public services, many of the Christians, according to their custom, brought thank-offerings. As this was the Jubilee year the offerings reached an unusual amount. The tin banks which have been referred to, were opened and found to contain about Rs. 125. Of this amount Rs. 55 were in copper coins, which must have numbered at least 3,000, and the silver coins numbered about 250, as many of them were of the smallest denominations. The Christian community is poor, yet the number of the coins shows how many times offerings were put into the banks. In addition, about Rs. 235 in cash were given at the meeting. This included one large gift of Rs. 50 from one of the earliest converts who is now the Nazir of Tanna. But many of the gifts were very small in amount. Some rupees were brought by the little children of a mother who had just been called to heaven. A school of Hindu girls sent a donation. Rev. R. V. Modak, an instructor in the Theological Seminary, offered to give a month's pay toward raising a sustentation fund for supplementing the salaries of the pastors of the feebler churches, provided that nineteen others would make the same pledge. About twenty-five persons made such pledges, and a Hindu Brahman teacher who was present made a similar pledge. Smaller sums were promised by others. In these ways nearly Rs. 700 were paid or pledged, and Rs. 100 were paid by a missionary friend. The Union now offers to supplement the salary of the pastor of every feeble

church connected with the mission, provided that three-fourths of its well-to-do members regularly give tithes of their incomes for this purpose.

Independence of Foreign aid.—Mission work should be so carried on that the native Christians will all the time be gradually learning how to conduct every department of work, and how to meet every responsibility themselves. Deferring to begin putting any responsibility upon them which they can begin to meet, is deferring the day of their independence of foreign aid. At this Jubilee meeting a beginning was made of putting a new responsibility on the Christians by committing the control of the Theological Seminary to a board of ten trustees, of whom four are native Christians. It is hoped that this course may prove a means of leading the community to feel more responsibility for all the institutions of a Christian civilization, and of gradually accustoming their leaders to the ways of conducting these institutions.

SECOND PAPER.

EXTRACT FROM A LETTER FROM DR. A. GRAHAM.

[Dr. A. Graham, now of Edinburgh, was at Ahmednagar at the time of its occupancy by our first missionaries. He had himself done some preparatory work, and for this reason he has sometimes been designated as the "John the Baptist" of the Ahmednagar Mission. On the arrival of our missionaries he gave them every assistance, and did much to open the way before them. The following reminiscences from his pen will be read with interest.—*Ed.*]

"I remember well the first missionaries coming to my house at Ahmednagar in 1831. There were Mr. John Wilson, Mr. Stevenson, and Mr. Mitchell of the Scottish Mission. Mr. and Mrs. Graves afterwards came, and I fitted up rooms for this humble and dear Christian missionary and his tidy wife, in an ancient Mahomedan Palace, called the Ferrie Bagh, about a mile from the city. This palace had been granted me by Sir John Malcolm in order to endeavour to introduce the industry of raw silk among the natives. It was beautifully situated on a piece of land surrounded by a lake of water. Fountains had been constructed by the luxurious Mahomedan kings of Ahmednagar in various parts of the building. It was here that dear Mr. Graves helped to translate the Scriptures into Marathi. I used to send him into the city in a bullock-cart, and he preached near the tanks of water. He met with great opposition from the Brahmans and others in the city. Sometimes we sent a message into the city and called out all the blind, the halt, and the poor, and gave them all a dinner on plates made of leaves, and seated them all on the ground under the fine shade of the trees at the Ferrie Bagh, and then Mr. Graves would address them, telling them of salvation through the finished work of our Lord Jesus Christ for a lost and sinful world.

"Mr. Graves had undermined his constitution by his hard work in Bombay before coming to the Deccan. He had itinerated much in all

seasons in the climate of Bombay, which is much more moist than that of Ahmednagar. I advised him to go home, but on his way to America he preferred remaining in the soft balmy atmosphere of St. Helena. He returned to India and settled himself on the fine Mahableshwar Hills, where I had again the pleasure of seeing this beloved humble Christian and his dear wife, many years afterwards. I took Hormusji the converted Parsee with me to the hills, and on the morning we reached there we went early to his house and found old Mr. Graves instructing a class of Chinese and others. He lived some time on the hills, simple, retired, 'walking with God,' and died on those beautiful upland hills, where his remains were laid to await the glorious resurrection morning. His dear, tidy wife was spared, and taught a class of girls on the hills, for many years after the death of her husband. 'Blessed are the dead which die in the Lord, from henceforth; yea, saith the Spirit; that they may rest from their labours; and their works do follow them.'

"Your missionaries, I think Mr. Read and his wife, Mr. and Mrs. Graves, and Mr. Hervey, settled in Ahmednagar in 1831. Through the kindness of Sir John Malcolm and the Collector, Col. Henry Robertson, who manifested always the greatest desire and love toward the natives of India, a civil hospital was established under me. It is now called the Poor Asylum. A small allowance for food was granted to each patient, and attendance and medicines were given gratuitously. Here all the lepers, diseased and sick, were received, and little houses or huts sloping from the mud walls of the city were built for these helpless creatures close to the Mission. Large cart-loads of grain were sent in from Ferrie Bagh on the Sabbath, and distributed to the poor in the square where the Hospital was situated, and this gave the missionaries an opportunity of preaching to them. It was *first* among *these poor despised lepers and others* that suddenly the Spirit of the Lord was poured out, and some were converted to the Lord. How wonderful are the ways of the Lord in bringing them and us,—weak, despised ones,—all alike alienated by nature, and living at enmity with the living God, into a new and holy and blessed relationship with himself, through the Lord Jesus Christ. I was obliged to leave Ahmednagar in 1833, but was again stationed there in 1836-7, with the 4th Rifles, and saw much of all your missionaries. Again on my tour of inspection as Superintending Surgeon, I visited the Mission, and what was my delight to see a neat little church in the compound of my old house in the city. Mr. Ballantine was preaching, Mr. and Mrs. Abbott were there, and, I believe, Mr. Fairbank. The singing was very attractive. The ladies of the Mission, and the women neatly dressed, sat on one side of the chapel, and the missionaries and native Christians on the other. Mr. Ballantine preached a very impressive sermon, in excellent Marathi, on the love of God. There was much excitement, for there were three natives baptized. One or two of these were Kunabis, and their parents had made much opposition. Since that time you know the wonderful results that have followed."

THIRD PAPER.

THE AHMEDNAGAR MISSION.

The grain of Mustard Seed that grew and became a Great Tree.

By Rev. Hollis Read.

[Rev. Hollis Read was one of the first company of missionaries that occupied the Ahmednagar Station in 1831. At the advanced age of 78 he is now, with Mrs. Read, living in America. He is able, therefore, in memory, to span the whole half century, and he has given us some vivid pictures of the small beginnings of those early days.—*Ed.*]

As I lay down the Report, kindly sent me, of the Marathi Mission for the year 1878, and compare the enlarged and noble work now in progress, with the small beginning of 50 years ago, I exclaim, with wonder, and unfeigned gratitude, "Behold, what God hath wrought!"

The first inspiration of my heart is, Oh! that I could be with you on that anticipated 50th anniversary, that we might together recount the mighty hand of God in that favoured Mission. I would not ask to return, but to be laid to rest by the side of my dear, good brother Hervey.

It was Dec 20th 1831, that our little pioneer band first pitched our tents in Ahmednagar; consisting of Mr. and Mrs. Graves, Mr. Hervey, and myself and wife,—though Mr. Allen and myself had before reconnoitered the Deccan, and chosen this point as the favoured location.

Our beginning was a hopeful one,—a pleasant location, a salubrious climate, and kind English friends to welcome us. Mr. and Mrs. Graves were experienced and faithful workers, good friends and wise counsellors. Mr. Hervey was a highly esteemed fellow-student of mine, by whose influence, more especially, I decided to go to India. He was, too, a friend and fellow-townsman of my wife. We felt ourselves specially favoured that our destinies for future work were so pleasantly cast together.

But, at the very outset, the sunshine of our hopes was clouded by the death of our dear Mrs. Hervey (May 3rd, 1831), while yet we were waiting in Bombay. She was an excellent woman, from whom the Mission had good reason to expect much. But before she began her work the Master called her home. Only three months before the death of Mrs. Hervey Mrs. Allen died (February 5th 1831). Then after two short months (July 16th, 1831) occurred the death of Mr. Garrett. Mrs. Allen was a woman of rare worth, and of great promise in the Mission at Bombay. Mr. Garrett filled the position of Mission printer, and was a faithful lay-worker, highly valued by the Mission.

Though the dark cloud had passed over us, and sadly depleted our number and our strength, the appointed band went to the new station, and as a good Providence ordered it, we began our work, as our Master did, at the lowest depths of humanity, and worked upward,—as our successors up to the present day have not failed to do.

We arrived at Nagar on Saturday, and on Sunday we accompanied Dr. Graham, Army Surgeon, to the Military Hospital, on the grounds of

which there assembled, by his invitation, every Sabbath morning, the poor, the lame, the blind, and the leprous, and having made known to them the great Physician who alone could heal their spiritual infirmities, he dispensed to them supplies of rice and grain to feed their famishing bodies.

Here, in a word, commenced our Mission work. This vagrant, beggarly element was committed to the paternal care of our little Mission. We erected, at the expense of our English friends,—by whose offerings they had hitherto been fed,—an *asylum*, which was a long *lean-to*, against the city wall. It consisted of a goodly number of ten feet square apartments, into which were gathered from the "streets and lanes of the city, the poor, and the maimed, and the halt, and the blind." These poor outcasts, (all who could walk,) were required to attend a morning religious service on our verandah, for reading the Scriptures, conversation and prayer. Other services were held at the asylum, in which Babaji, the Christian Brahman, and our efficient helper, bore an important part. And here in this dark, secluded corner, shone the first gleam of light that illumined this dark region.

After the labours of a few months——But then I must stop a moment to tell you what a cloud again came over us, and what a thunderbolt burst upon us. In the suddenness of a moment our dear brother Hervey was called to his Heavenly home, and our good father Graves, on whose labours, experience and counsel we so much relied, was forced by ill health to return to America. And myself and wife, while yet speaking the language with a stammering tongue, with our dear friend and valuable helper, Babaji, were left to struggle on alone, in this great and opening field.—After the labours of a few months the first ray of hope dawned upon us. We hailed our first *convert*. And who was he, and whence came he? I will quote the record made of that noteworthy event.

"As I was one evening, about the middle of October 1832, returning from our 9 o'clock service at the asylum, poor, lame Konduba followed me unobserved. The audience, in general, had been unusually inattentive, and some of the bystanders had treated me with open contempt. I had but just sat down on the verandah, half in despair, and begun to relate, to the only one about me who would listen to and appreciate the tale of my trials, the circumstances which had just occurred, when Babaji came up and said, 'Saheb, here is a man who wishes to speak to you.' To my inquiry what he desired, he said, 'I wish to be baptized.' I asked him why he made this request. He replied 'I am a great sinner; my mind is very dark; and I wish to be saved through Jesus Christ.' As he told me the short and simple tale, my soul blessed and magnified the Lord, and took courage. This wretched outcast, the first fruits of our labours, and two other inmates of the poor house, were, after a few months, baptized and received into the church. From this point the work went forward. Most of the inmates of the asylum became regular attendants at our morning service, many of them attentive hearers, and some serious inquirers."

Thus the good work went silently on, too obscure to attract the eye of man, but seen and favoured of God, till the first Monday of January 1833. That was a day I shall ever remember. On that day God vouchsafed *to visit us* with a token of his faithfulness to his promise, "Lo I am with

you." That day had been set apart, though unknown to us at the time, by the Presbyterian Church of the United States, and by other Christian Bodies, as a day of fasting and prayer for the heathen world. I find in my journal the following notice of that day:—

"This has been the most solemn and interesting day I have witnessed in India. At our morning prayers in the native language three strangers were present, who said that they had come to inquire about the 'new way' I found on inquiry that two of them were the parents of a blind man in the asylum who had requested to be baptized. 'Our son,' said they, 'has been blind from his birth, but now *he* says he can see.' At ten o'clock Babaji returned from his morning visit to the poor-house, in an ecstasy of joy, saying, 'The poor people all come about me inquiring, "What shall we do?" They are all risen up, and have their loins girt, and are ready.' I appointed a meeting for inquiry, and to my surprise and joy, sixteen were present. An heavenly influence, I am persuaded, was with us. Our Christian friends in America must be praying for us."

The result was that twelve of these were received into the church,—four in February, and the others on the organization of our independent church, on the 6th of the following March. We had hitherto existed as a branch of the Mission Church in Bombay. Thus were we organized and armed to meet the formidable foe,—weaker than the shepherd boy to encounter a stronger than Goliath.

Yet the little "grain of mustard seed" had been sown, and with such a helper, such a friend and brother as Babaji, we confidently looked that it should take root and become a tree. But how soon did the dark cloud again come over us. Ill health had compelled myself and wife to leave the Mission for the hot season and retreat to the hills. Mr. Boggs had but recently arrived, and could not speak the unknown tongue. The great responsibility of keeping up the Mission devolved upon Babaji. He was a trusty helper, a good man, and an indefatigable worker. With his aid and oversight I felt that all would be well. What then was our surprise and grief, to hear, within less than seven short weeks, that the Master had come and called him to go up higher. His death produced a sensation among the members of the little church, and the inmates of the asylum, which, for a time, we feared would be followed by disastrous consequences. They thought all was lost, and consequently were, at first, thrown into despair. They feared the church would be disbanded and the Mission broken up.

But the work went on. Though we returned from the hills to find our corps of labourers so reduced, our "hired house" burned to the ground, and our mud-wall chapel unroofed, the work went on.

But enough in this line. Let us now look from another standpoint, and, by way of contrast, contemplate, after the lapse of half a century, the present status of this favoured Mission. And here a new vista opens to my view. A broad field, a largely extended work, now greets my vision, and I contemplate it with the more wonder and gratitude, as I contrast it with the past. In the contrast I am reminded of a *mirage* I once saw on the plains of the Deccan, revealing to my vision a Beulah, a land of beauty and delight, overshadowing the parched and burnt earth over which I was wending my weary way.

As my mind's eye now sees in vision the spires of your two beautiful and commodious churches, pointing heaven-ward, and a goodly company of worshippers gathered in on the Sabbath to worship the one living and true God, I think of the little mud-wall shanty of fifty years ago, with a single seat around the walls for our converts, and any others who had attained to enough Christian civilization to make them willing to be seated eighteen inches above the ground,—while the rest sat cross-legged on the ground floor. And, especially, when on a communion Sabbath, I see a band of cleanly, well clad, orderly, intelligent native Christians, with their native pastor, assembled around the table of our common Lord, commemorating His sufferings and death, my heart glows with gratitude to God for what he has wrought. Instead of the church, in the incipient stage of the Mission, of fourteen members,—ten Hindus of the lowest caste, poor and helpless,—I now see reported in the churches at Ahmednagar, a membership of three hundred, of all castes, and a goodly number of the highest castes.

Again, when I now hear of the present commendable progress in *self-support*,—building churches and supporting pastors,—I remember how justly suspicious we were that every pretended inquirer after the truth had regard only to the loaves and fishes. Most of our *inquirers* of those early days would soon show that the interest they professed to feel in the religion we taught, was only to secure employment, or to obtain some pecuniary benefit.

And when, again, I look into your Young Ladies' Boarding School, with its commodious building, books and fixtures, and its 150 pupils, I recall the first efforts made by Mrs. Read to bring into being the first little school for girls. How, again, has the little mustard seed become a tree, and the *birds* of the air lodge in the branches of it. Mrs. Read's efforts to get up a girls' school, were treated by the natives as a perfect absurdity, and by some scoffed at. She was asked if she supposed a *donkey* could be taught to read! If so, a *woman* might. After every attempt at reasoning and persuasion had failed, she used, as the dernier resort, the *money* argument, offering to every girl that would come so many pice a week. This argument took, and a small school was established. The money (perhaps ten pice,) was paid each one at the close of the week. But soon the girls became interested,—some learned to read, and their parents, at first surprised, yet soon seemed proud of this new and unexpected development. And pice, or no pice, come they did.

But the current did not always run smoothly. Female education was regarded very suspiciously by the Brahmans, and the higher castes, and was very reluctantly admitted as either practicable or needful by the lower classes. It was an *innovation*, the utility of which none could see, and the success of which could not fail to work a radical change in domestic and social life. Consequently girls' schools were narrowly watched by the priests, and all sorts of schemes were devised from time to time to break them up. Take this for an example: one morning, as Mrs. Read made her daily visit to one of her schools, she found the room vacant. Not a scholar was to be seen. While lingering and wondering, the teacher put in his appearance, and on being asked the reason why the schoolroom was vacant, he said that a report had been circulated that her object in collecting these girls together was to decoy them from their homes, and

after a little training and manipulating, to send them away and sell them as *slaves*. Hence their parents took them from the school. In another instance a Brahman had made the discovery that a book in another school taught the religion of Jesus Christ, and the alarm was given that we were going to force them to give up the religion of their fathers. When asked to point out any passage that contained any such terrible heterodoxy, the following was presented: 'Jesus said, "Come unto me all ye that labour and are heavy laden, and I will give you rest."' An alarm was sounded and the lambs were again scattered. But in this case, as also in the other, the alarm was soon quieted. Most of the scholars returned, and the schools went on.

And stronger yet to my vision rises up before me a *Theological Seminary* in Ahmednagar! How strangely this contrasts with my first Boys' School,—half a dozen poor urchins sitting cross-legged on the ground, and writing *ah*, *āh*, *eh*, *ēh*, &c., on a sand-board.

Again when I extend my vision from your favoured centre to those 23 outstations, with their churches, schools, teachers, colporteurs, Bible-readers, native pastors and evangelists, I am reminded of my first visits to those villages, (and to many in regions beyond,) in which I first told the story of Jesus and his love. In some of those villages I was the first white man that a portion of the people had ever seen,—certainly the first they had ever heard speak their native tongue and tell them of the religion of the Cross. My journal says, "During the first three years of the Mission sixteen preaching tours were made, 2,200 miles travelled over, and 230 villages visited, most of which had never heard the voice of a missionary before." These tours extended from Nagar, as a centre, to Junir, Aurungabad, Jalna, Hydrabad, Kolapur, Punderpur, Satara, the Mahableshwar Hills, and all the principal intervening villages. What a pleasant contrast would greet my eyes if I could now repeat my visits to Loni, Rahuri, Sirur, Satara, Sholapur, and a full score more! Greeted now by the sanctuary and the Sabbath, the Christian church, with its native pastor or evangelist, the school, the colporteur, and Bible-reader, I should be vividly reminded of the difficulties I often encountered, if not opposition and obloquy, when I first cast in the hidden leaven which is now fast leavening the whole lump.

But let us for a moment cast a glance back over a yet earlier period of the Marathi Mission,—the first twenty years, from 1813 to 1833. What were the results, as seen by the casual observer, of the laborious toils and self-denials of the faithful men and women of that score of years? An important preparatory work had been done,—the good seed had been sown, and was secretly taking root,—*material* for *future progress* was being prepared. But what, on the surface, appeared as the fruit of those 20 years of toil? I quote from a record (in the 'Missionary Herald') that bears date near the close of those 20 years. "Twenty years of the existence of this Mission have elapsed, and the number of true converts from idolatry has been less than the number of valuable lives that have been sacrificed in the rescue."

I have spoken of the pioneer work of fifty years ago, and the apparently insignificant and feeble momentum thereby given for onward progress. Now, if *such* a momentum has, under the great Leader, secured your

present status, what may you not expect of the future? If such a Temple has been reared from such scanty material,—from such beggarly elements,—what may you not expect as the result of the present vastly increased amount of working material,—experienced missionaries, native preachers, and Christian workers,—schools of every grade, from the Theological Seminary and the Female Seminary, to the common school, —a Christian literature, and the Bible translated and largely distributed in the native tongue? May you not confidently hope, God helping you, that the next *decade* of years will develop a ratio of progress, at least, equal to that of the last fifty?

Be of good courage, brethren,—put on the whole armour of God,—fight the good fight of faith,—trust in God and work on,—be fervent and persevering in prayer, trusting, hoping, working, and the victory shall be yours.

"Onward, Christian soldiers,
Marching as to war,
With the cross of Jesus
Going on before."

The Red Sea is crossed. Former obstacles to progress are greatly abated, if not removed. Idolatry is waning,—the dark cloud of superstition is receding before the rising Light. The iron grasp of Caste is loosed. The tyranny of an unrelenting Priestcraft is greatly shorne of its power. The Christian Church is respected, and its members are no longer under the ban.

The Lord bless you. The Lord make His face to shine upon you, and give you an abundant success in your great and good work. My heart is with you. It will be with you on the delightful occasion of your Jubilee, and not the less so if I should then be *beyond the River*.

In a letter of a later date, referring to the approaching Jubilee meetings, Mr. Read says: "How I would like to look over that assemblage of 1,000 native Christians, and compare them with the beggarly elements of fifty years ago! I should rejoice that the high hopes of success which I entertained of that Mission have been realized, through the agency of *others* more worthy than myself. The great disappointment of my life is that I could not have gone on with the work I began in India,—lived and died and been buried on the battle field. I have kept at work ever since, but it has been more like *job-work*. My one leading purpose, in a sense, failed. Of all the favoured workers in the Master's vineyard I regard him as the most favoured who is allowed to spend his *whole life* in the Missionary field, and there to die with the harness on. * * * * Don't forget, on that memorable occasion, my helper, friend and brother, *Babaji*. He was the Moses,—the John the Baptist, in those days of small things. He was the Apostle to the Gentiles, on our early tours, on which we proclaimed for the first time the 'glad tidings,' which have since become 'tidings of great joy' to many people."

FOURTH PAPER.

HISTORY OF THE NATIVE CHURCHES CONNECTED WITH THE AMERICAN MARATHI MISSION, AND ESPECIALLY OF THOSE IN THE AHMEDNAGAR DISTRICTS, FOR THE LAST FIFTY YEARS.

By Rev. R. V. Modak.

[Mr. Modak's valuable Paper on this subject was prepared in the Marathi language, and as it is expected that it may sometime be printed in Marathi, so as to be available to the Native Churches, only an Abstract of some portions, and Extracts from other portions, will be inserted here.—*Ed.*]

The American Marathi Mission was first established in Bombay in 1813. Afterwards in December 1831 some Missionaries from Bombay came to Ahmednagar, and established the Mission here, and in connection with that Mission a native church was organized. Before giving a history of the church in Ahmednagar it seems proper to give a brief account of the native church in Bombay.

In September 1819, Kadar Walaskhan, a Mussulman, was converted. He was the first native convert.

In Nov. 1825, Manuel Antone De Melo, a Roman Catholic, was converted in connection with the Mission.

In 1827 the American Mission Church in Bombay was organized.

In December 1830, Daji Nilkant, a Parabhu by caste, was received into the church. He was the first native Hindu who became a Christian.

In March 1831, Moroba, a Marathi, was received to the church.

In November 1831, Babaji Raghonath, a Konkan Brahman, was received to the church. He was the first Brahman to be baptized. At the same time a Mahar woman, Gopabai, was baptized and received to the church. Thus for the first time a Brahman and a Mahar woman, acknowledging themselves as brother and sister, came to the table of the Lord.

With this brief account of the church in Bombay we now give our attention to the native church in Ahmednagar, for in Dec. of this year (Dec. 20, 1831) Mr. and Mrs. Graves, Mr. and Mrs. Read, Mr. Hervey and Babaji Raghonath, came from Bombay to Ahmednagar. On the day after their arrival, Dec. 21st, 1831, they engaged in an act of solemn consecration, and each individual signed his or her name to the covenant then made. They regarded themselves as a Branch of the Bombay church. Their relation to the Bombay church continued until March 6th, 1833, when, on the reception of a number of native converts, an independent church was organized. Rev. Mr. Read was elected Pastor, Babaji was ordained an Elder, and Dajiba a Deacon, by the laying on of hands.

I. Increase of the Ahmednagar Church.

The following table gives the net increase of the native church from year to year until 1854. In 1831 Babaji from Bombay was the only native Christian:—

1831	1	1843	10
1832	5	1844	15
1833	4	1845	24
1834	1	1846	25
1835	0	1847	12
1836	3	1848	15
1837	0	1849	0
1838	0	1850	5
1839	3	1851	14
1840	—1	1852	5
1841	6	1853	3
1842	18	1854	4

Net increase in 23 years	172
Add those who died during this period	26
Whole number received	198

Until the end of 1854 there was but one church at Ahmednagar, and those who became Christians in the city and in all the surrounding villages were regarded as members of this church. But it was inconvenient for those living in other villages to attend the meetings every Sabbath, or to avail themselves of the other privileges of the church. Moreover there were in various places little companies of Christians sufficient for the organization of separate churches. Hence the plan of organizing separate village churches was commenced at this time. Twelve persons from another part of the city were set apart and organized into the second church in Ahmednagar. In 1855 the church at Shingavey Nayak was established, and so on. Thus, up to the present time, including the Bombay, Satara and Sholapur churches, twenty-eight separate churches have been established, in connection with our Mission. Of these four have been united with other near churches, so that at present there are twenty-four different churches in connection with the Mission.

Ordination of Pastors.—Pastors have been ordained and installed over some of these separate churches as shown by the following table. In case of a Pastor going from one church to another only the first ordination is here given:—

1854, Rev. Hari Ramchandra Khiste, Ahmednagar, First Church.
„ Rev. Ramkrishna V. Modak, Ahmednagar, Second Church.
1859, Rev. Sidoba B. Misal, Sirur.
1860, Rev. Vishnu Bhaskar Karmarkar, Ahmednagar, Second Church.
1863, Rev. Kassimbhai Mohammedji, Khokar.
1867, Rev. Gangaram L. Wagachauri, Kolgaw.
„ Rev. Luximon Salave, Chande.
„ Rev. Mahipati Ankaipagar, Dedgaw.
„ Rev. Hariba Gayakawad, Sonai.
„ Rev. Waneram Ohol, Rahuri.

1867, Rev. Vithoba Bhambal, Gahu.
„ Rev. Jayaram Barse, Kendal.
„ Rev. Sayaji Rathwad, Panchegaw.
1872, Rev. Dhondiba Wagachauri, Belapur.
1873, Rev. Sadoba Zadhaw, Khokar.
1873, Rev. Annaji Kshirasagar, Sholapur.
1874, Rev. Vithalraw Makasare, Satara.
1876, Rev. Sonaji Makasare, Loni.
1880, Rev. Mesoba Sadoba, Watwad.
„ Rev. Rowji Powar, Jambgaw.

Thus, in all, twenty native Pastors have been ordained and installed. Of these, two, Rev. Hari Ramchandra, and Rev. Vishnu Bhaskar have died, some have been transferred from the pastorate of one church to another, and some who have once been Pastors are now engaged in evangelistic work. At the end of 1881, therefore, 14 of the 24 churches are under the care of native Pastors. Of the remaining churches some are under the care of the Missionaries, and some are under the care of the Pastors of neighbouring churches.

During the present year six persons, having graduated from the Theological Seminary, were examined and were licensed as Preachers. From this class six more churches may obtain Pastors, but still not enough persons have been fitted for the pastorate to supply all the churches. Another class of ten persons has, therefore, been received into the Seminary, and it is hoped that after they have completed their course all our present churches will be able to supply themselves with Pastors.

Reasons for the remarkable increase in the growth of the Churches after 1856.

[The statistics of the churches as given by Mr. Modak, and as given also in our Mission Report for 1880, page 3, show a remarkable increase in the growth of the churches after 1856. Omitting Mr. Modak's statistics we give some of the reasons for this growth, as stated by him.—*Ed.*]

1. Formerly the Missionaries were accustomed to live in the city, and spend only a few months in the cold season in preaching in the villages. But at this time some Missionary families made their residence in the outside villages of the district, where they could be near to the Christians and the people, and could aid the native Pastors in their work. This was a very effective means of promoting the growth of the churches.

2. Formerly there was but one Christian church in connection with the Ahmednagar Mission, and that was in the city. Christians living in the city not only, but those from the villages to a distance of 44 miles, were received into this church. But they could very seldom meet with the church to listen to preaching, or to observe the ordinances of the sanctuary. They could not often meet their Pastor and have the benefit of his watch and care. For these reasons their own growth was slow, and few others were impressed by their instructions so as to receive Christ. But from 1854 separate churches began to be organized in the villages, where the Christians could come together for worship on the Sabbath, and could enjoy more regular instruction. By this means not only did the Christians themselves increase in spirituality, but many of

their relatives and friends were led by them to turn to the Lord. This was a second very effective means of the growth of the churches.

3. Formerly the instructors and Pastors of the church were the Missionaries themselves, but from this time the more important churches began to have their own native Pastors, to whom the care of the churches, the instruction and the observance of the ordinances, were committed. The interests of the church were thus better served than they could be by the foreign Missionary. There is a proverb, that, "If one meets one like himself all reserve is removed from his mind;" and also, "Those of like character only can be friends." So the thoughts, feelings, customs, habits, experiences, conduct, joys and sorrows of the native Christians are better understood by the native Pastor than they can be by any foreigner. He is therefore able to give them more sympathy and better instruction, suggestions, advice and assistance. Therefore as our native churches have received suitable native Pastors so have they increased more and more.

Nevertheless, if the missionaries had given over the care of the churches to the native Pastors, and had not been near to advise with the Pastors, it would not have been followed by such beneficial results. Many of our native Pastors were but partially educated, were unskilled in the work of the pastorate, and inexperienced. Therefore, if the Missionary, though removed from the direct care of the churches, had not been present to advise and aid the Pastors, it seems to me that the Pastors would not have accomplished so much good. The combined result, then, of these three things,—the organizing of separate churches in the villages, the appointment of native Pastors over them, and the near residence of the Missionary to advise and aid,—was seen in the very great increase in the growth of our churches. If either one of these three things had been wanting the growth would have been less. This opinion has been formed from my own experience, for under these three conditions I have myself been Pastor of four different churches during periods which in the aggregate amount to twenty-five years.

II. Means employed for the Spiritual Growth of the Churches.

In this connection it should be remembered that our Pastors are not employed simply in instructing the churches, but also in preaching to the heathen and in endeavouring to lead them to Christ. Therefore as our churches are called Mission churches, so our Pastors should be called Missionary Pastors or Evangelists. I will therefore mention, first—

1. The means employed by the appointment of God, for leading the Heathen to Christ, and bringing them into the Church.—These divinely appointed means are the preaching to the heathen the story of the cross of Christ, and the Gospel of salvation through Him,—the making known to them the whole truth as it is in Christ,—the praying in secret and in the church, that the Holy Spirit will add His blessing and make our preaching effectual,—and the enforcing and evidencing of the truth of our preaching by the good conduct of our Christian people. To accomplish this end we present also, as the necessity appears, the law and the prophets. So also we show

by various proofs how vain is the religion which they have received from their ancestors, as a means of salvation. But the main object of all our preaching is to lead sinners to Christ as the Saviour. When they have learned to know Christ, then His love will draw them to Himself. By such means, we believe, sinners really turn to Christ and become true Christians. By these means only do we seek to lead the heathen to unite with the church. We offer no hope of worldly or temporal advantage arising from a profession of the Christian religion.

2. The Spiritual Growth of Church Members.—When by the use of the above means the heathen are converted and are received by baptism into the churches, we do not feel that all our duty toward them is accomplished. But as the parents are obliged constantly to care for the babe, to nourish and instruct it, from the day of its birth until it is able to care for itself, so those who have but lately become Christians, however large and strong they may be in body, are, nevertheless, babes in Christ, and until they reach the stature of perfect men in Christ, we constantly endeavour to give them spiritual nourishment, and instruction in righteousness, "Line upon line, precept upon precept—here a little and there a little," describes the manner of our efforts. The means employed for the upbuilding of the spiritual life of the churches, are as follows:—

(1) **Secret Prayer.**—We teach our Christians to engage at least twice daily in secret prayer. If they are able to read the Bible they should read a portion and meditate upon its truth. If unable to read themselves they should listen to the reading of the Bible by others. But all are able to engage regularly in secret prayer.

(2) **Family Prayer.**—Those who have families should have family prayers twice, or at least once, a day. If there is any reader in the family (and at present most of our families have one or more readers), the Scriptures should be read, and a hymn sung. This practice is strongly recommended by our Pastors.

(3) **Church Prayer Meetings.**—It is customary for our churches to hold prayer meetings on a certain day of each week. Those who are able, are expected to attend these meetings, to exhort and encourage each other, and to pray together. In some of the smaller churches this cannot be accomplished, but in the cities and larger villages it is a regular custom.

(4) **Women's Meetings.**—At all our Mission stations the Missionary ladies are accustomed to hold prayer meetings for the women, regularly each week. Many of the women also take part in these meetings, and sometimes, in the absence of the Missionary lady, the women themselves conduct the meeting. In connection with these meetings, a mothers' meeting is sometimes held once a month, or once a quarter. This meeting is often addressed by some Preacher, and on these occasions both men and women, and especially the children, are expected to be present, and all who choose have the opportunity to cast their gifts into the contribution box. The money thus collected is expended in accordance with the vote of the women themselves.

(5) **The Monthly Concert.**—On the first Monday of each month a meeting is held for the purpose of listening to Missionary

intelligence, and praying for the spread of the Gospel. A collection is also made at this time, which in the Ahmednagar church amounts, each month, to from three to five rupees. This is expended by vote of the church for some special Christian work. All our Christians, and even the children, are taught that they should have some part in the Lord's work. This is an excellent means of promoting spiritual growth.

(6) **Observance of the Sabbath.**—Our people are taught to observe the Sabbath by laying aside all secular work, except works of necessity, and engaging in the worship of God. For this purpose they meet on that day in their places of worship, sometimes twice and sometimes three times, as opportunity is offered. In many places the Sabbath School takes the place of one of the services, at which men, women and children are all accustomed to attend.

(7) **Pastoral Visits.**—The Pastors are accustomed to frequently visit the families connected with the churches, and not only to inquire after their welfare but to pray with them. On these occasions they give special instruction, advice and assistance as may be required. They are enabled also to understand better the wants of the people, and can thus adapt their preaching to those wants.

(8) **Christian Schools.**—There are numerous Christian schools in connection with the Mission, which are attended by our Christian children. In these they are taught not only secular knowledge, but also have daily prayers, and instruction in the Scriptures. By these means many of our children have been converted, and by a change of heart fitted to unite with the churches.

(9) **The Observance of Rites and Ceremonies.**—We do not teach our people, as the manner of some is, to observe festivals, rites and ceremonies which are not taught by the Scriptures, but rest solely upon the traditions of men. On the contrary, we teach our people that the worship of God consists not in outward forms and ceremonies, but that we must "worship Him in spirit and in truth." For this reason when any one asks for baptism we do not think it right to give it to him immediately, before he has been properly instructed and has given evidence of a change of heart. Candidates for baptism are therefore examined as carefully as possible, before the rite is administered. So also in reference to the Lord's Supper, we believe, as the Apostle Paul has taught, that it should not be partaken of without previous preparation. Therefore the celebration of the Lord's Supper is always preceded by the preparatory lecture. In short, the sacraments which have been appointed by God, should not be observed without the proper feelings of the heart. How much less, then, should we observe the ceremonies which have been devised by erring men?

(10) **Church Discipline.**—We are not unmindful of the scriptural methods of discipline, which are needful for the welfare and the increase of the church. As when the natural man is in a condition of health we give him nourishing food, but when he is sick it is necessary to administer bitter medicine, and sometimes even to use the surgical instruments, so when any one in the church becomes spiritually sick, the Scriptures teach us that the bitter medicine of discipline should be administered to him. Not only is the care of the Pastor exercised over

every member of his church, but every brother and sister in the church has a care for the conduct of every other one, and thus if one goes astray it is soon known. Then as was appointed by the Lord, reproof and advice are given him, and if he does not repent he is brought before the church for examination. By this means the offender generally returns and is forgiven, and restored to his church relations, and both he and others become more careful of their conduct. The duty of the Pastor in such a case is to remind the members of the church of their responsibility. By the constitution of our churches the authority to receive to the church, to excommunicate from the church, to reprove, or to suspend from the Communion, rests, not with the Pastor, or with any body of Elders, but with the Church itself.

(*a*) **Idolatry.**—In accordance with the above, if any member of our churches takes any part in idolatrous ceremonies, or gives any aid or support to such ceremonies, he is adjudged worthy of church discipline. For example, if he attends any idolatrous feasts, marries according to Hindu rites, observes the festivals, &c., he is considered worthy of discipline.

(*b*) **Observance of Caste.**—If any man observes caste he is regarded as worthy of discipline. This is the worst of all the forms of heathenism, and contains the elements of many evils. Our churches therefore take great care that they may be free from this evil. At the Lord's Table we all eat of the same bread and drink from the same cup, so there is frequent opportunity to see whether any cherish caste feelings or not. But some may say that the sacrament being a sacred rite may be partaken of without destroying caste, therefore opportunities are afforded at the feasts in connection with Christian weddings, and on other occasions. If it thus appears that any one is observing caste, and if he is unwilling after admonition to give it up, he is either suspended, or excommunicated from the church. It is pleasant to state in this connection that all those from the higher castes who have been received to the churches have given up their caste once for all. But the Mahars, who are of low caste, so long as none of still lower caste were received to the churches, were not defiled, but were rather *elevated*, by their connection with the Christians who were formerly Brahmans and Kunbis. But when some from the Mang caste were converted, then it was a great trial to many who had formerly been Mahars. The first experience of this was at Sirur in 1845, when a Mang family became converted. Upon this the caste feeling of many of the Mahar Christians began to appear. For many years the conflict with caste was continued. But converts from the Mang caste have now been received into nearly all our churches, and for the last few years caste feeling appears to have been entirely eradicated.

(*c*) **Intemperance.**—Members of the churches who are addicted to the habit of drinking are regarded as subjects for discipline. We are glad to say that in former years no one in the Ahmednagar Mission churches acquired the habit of drinking here. Some went to Bombay or other places, and having acquired the habit, returned here. Our churches were determined from the first that this vice should not be tolerated, and 36 years ago our Christians signed a pledge to abstain from the use of

spirituous liquors, opium, bhang, and everything intoxicating. They have been taught that such habits are contrary to Scripture, and sinful; and if any one indulged in them he must, by admonition, be brought to forsake them, or be excommunicated from the church. A few years ago the native Christians connected with the S. P. G. Mission came to be our neighbours. Among them there is liberty to drink, and they consider that there is no evil in moderate drinking. Many among them believe that it is a benefit to the health. Seeing this, and fearing that our Christians by contact with them would fall into the same habit, five or six years ago the former pledge against all intoxicants was renewed, and all our Christians signed it.

Thus as we take measures for the upbuilding of Christian virtues, so also we endeavour to prevent the formation of evil habits, that by all means our Christian people may become perfect in holiness, and as sanctified spirits may obtain the inheritance of eternal life.

We believe, and teach our people that, as without the forgiveness of all sin no one can receive eternal life, so also without putting away every sin he cannot enter into life.

III. Means employed for the Intellectual Growth of our Christians.

Our Lord has said, "Seek ye first the kingdom of God and His righteousness, and all these things (food, clothing, &c.,) shall be added unto you." In the order thus indicated the Mission has provided the means for the intellectual growth of the churches, that is, when by the means mentioned in the preceding section, men have been brought unto the kingdom of God, then assistance has been rendered for obtaining secular education. With the exception of the few Brahmans, Kunbis and other so-called high caste persons that have been received into the churches the great body of our Christians are from the Mahar caste, with a sprinkling also of Mangs. The Brahmans and Kunbis who have been converted have generally been more or less educated at the time of their conversion. Therefore, according to the qualifications of each, they have been given the work of pundits, or teachers, and allowed to spend their leisure time in study. Thus, while supporting themselves by their own labour, their instruction only has been furnished gratuitously. The converts from the Mahar caste were mostly uneducated. Such of them as have obtained service in the families of the Missionaries, have been given leisure, and have been instructed, with their wives also, by the Missionary lady, in the elements of education. They have thus become able to read the Bible and other Christian books. Instead of the village work which they formerly did they have been made capable of receiving better and more remunerative employment. Some from the Mahar caste were formerly *Gosavis* (religious teachers). These were not only somewhat educated, but were accustomed to conversing on religious topics. In the earlier days of the Mission such persons were at once given the work of catechists, and at the same time were instructed so as to better fit them for this work. A few also who were servants became in time fitted for catechists' work, and were given that employment. But the large majority of the Christians from the Mahar

caste remained in their villages, and at first had no means of education. The condition of their children, however, was very different. Where there were several Christian families in one village a vernacular school was established in that village, with a Christian teacher, who also gave religious instruction to the people.

[The remainder of this section is occupied in giving an account of our Mission School system. But as this is given by Dr. Bissell in another paper, it is omitted here. In regard to the results of our educational system, Mr. Modak says: "By this system our Mission has been supplied with as many educated helpers as it required. And not only so but other Missions in the Marathi country have been supplied with many helpers who were educated here. On the other hand, there is not in the employ of our Mission a single helper who was educated and fitted for this work by any other Mission."—*Ed.*]

IV. The Annual Meetings, Christian Kirttans, the Ecclesiastical Union, and other ordinary and special means employed for the Growth of the Churches.

1. The Annual Meeting.—Formerly the Missionaries were accustomed to hold their annual meeting by themselves, for the purpose of considering the work of the Mission. But in 1858 they introduced the custom of having the native Christians also meet at the same time. It was designed that as many native Christians as could, should assemble for two or three days, and listen to sermons and addresses on appropriate subjects, and engage in praise and prayer. At first this meeting was held in September, at the time of the meeting of the American Board in America, but on account of the rains it was found inconvenient for the people to leave their villages and come together at that time, and the time was therefore changed to the last part of October. From that time to the present, the annual meeting has been held in October. These annual meetings have proved beneficial in many respects. Our people were formerly accustomed to attend pilgrimages in connection with their idol-worship. Though there was no spiritual advantage arising from these pilgrimages, yet the going abroad for change of air, the rest obtained from the interruption of their ordinary daily labours, the seeing of new sights, the amusements, the opportunity to make special purchases, &c., were all advantages in a worldly point of view. After becoming Christians they could not attend these pilgrimages because of their idolatrous ceremonies. But in place of them the annual meeting at Nagar became an annual "pilgrimage," from the attendance upon which our people not only gained all the above-mentioned worldly advantages, but they also obtained much valuable instruction, from the carefully prepared addresses of a number of their better educated brethren. Thus as their knowledge increased they received new spiritual impulses. If then it is profitable for a few Christian brethren and sisters to meet together on ordinary occasions for the worship of God, how much more profitable must it be for hundreds of Christians to come together in these annual meetings, and spend three or four days in listening to valuable instruction, and uniting in the worship of God? Besides this, the members of different churches coming together they

were enabled to make the acquaintance of each other, and form friendships, by which Christian love and unity are increased. They have also the opportunity to sympathize with each other's sorrows, and to assist each other. Many things connected with the church and the kingdom of Christ can be accomplished by the united effort of all, according to the proverb, that, "One man's burden is easily borne by ten." I believe that it was for these reasons that God established the rule that the people of Israel should assemble three times a year in Jerusalem, for the observance of feasts. There is no doubt, therefore, that it is profitable for our Christian people at the present day to assemble at least once a year. Of late many brethren connected with other Missions, who are of like mind, have come from a great distance to attend our annual meetings. So also, in some central places connected with other Missions, annual meetings similar to ours have begun to be held, and Christian brethren of different Missions have an opportunity to attend different annual meetings, which are held in different places, at different times. We believe this will be greatly for the advantage of the Christian church.

2. **The Christian Kirttan.**—The Hindus are accustomed, at their pilgrimages, to have kirttans in honor of their gods. Hence it naturally suggested itself to us that we might have a Christian kirttan in connection with our annual meetings. Accordingly, one of our brethren, Mr. Krishnaraw Ratnaji Sangale, who had special natural qualifications for such a work, began to prepare some verses on the Christian religion. He was encouraged and assisted to develop his taste in this direction, and he prepared a variety of hymns in different metres, and adapted to native tunes. Many of our people began to sing these native airs with great delight. Having taught a number of young people to sing them in proper time and expression, Krishnaraw gave his first kirttan at the annual meeting of 1862, on the subject of "Christ the excellent Teacher." This kirttan was given in the evening, and the Christians who had attended the meetings during the day, and as many more Hindus came to listen to it, and remained to the very end. The hymns on the chosen subject were sung to the native tunes, and the native violin, guitar, drum, cymbals and other instruments used in the Hindu kirttans, were also used by them. Thus the people were very much attracted by the harmonious sounds and pleasant chords of the instruments, and the sweet hymns of the Christian religion sung to the Hindu airs, and they listened with the greatest pleasure to these Christian kirttans. As when the bitter medicine is administered in pellets of sugar, even the sick child will take it and be benefited by it, so Christian instruction, administered in the form of the kirttan, is gladly received by the Hindus, whose understanding is like that of a child. Seeing this, Krishnaraw prepared many other hymns, and new kirttans on different subjects, and other Christian brethren, following his example, and using his hymns, together with some of their own preparation, prepared numerous Christian kirttans, and began to give them in the smaller villages around. Then it soon became manifest that where by ordinary methods it was difficult to assemble eight or ten men, hundreds of men would come in crowds together to listen to the Gospel as sung in the kirttans. And not only men, but women also, who otherwise would not sit in the company of

men, would come and listen with delight to the kirttan. Invitations were received from many places to go and give the kirttan, and the people were ready to furnish the lights for the occasion and to render any other assistance required.

From that time it became the custom to have a certain number of kirttans at all our annual meetings, and so many of the heathen began to attend that the Christians who had previously come in and occupied the seats were obliged to give place to them, in order that they might listen to the Gospel of our Saviour. But the Christians were very fond of hearing the kirttan, and they did not like to give up their place to the heathen Hence sometimes different kirttans have been given in different places at the same time, one for the Christians and one for the heathens, but still there was not room. The crowd of people in the chapel has been so great, and the doors and windows so filled up by listeners, that the air within has been stifling, and the foulness has endangered the health of those assembled. Hence the chapel at Nagar, which is the largest one connected with the Mission, was once increased by one-half, but in a few years it was found too small, and was again increased to double its original size. Still at the present time it is hardly large enough for the assembly of the Christians themselves, and when at night double the number assemble for the kirttan, there is not sufficient room for sitting or standing, and many have to remain outside, or return to their homes.

3. The Ecclesiastical Union.—The Ecclesiastical Union of churches connected with our Mission, was established at the time of the annual meeting in 1864. Our older Missionaries suggested to us that such a union of churches would be very useful, and they prepared for us a system of rules for the organization and control of such a body. At first the Union was composed of such churches as were prepared to accept those rules, but afterwards a large number of churches were received into it. The meetings of the Union are composed of two delegates from every church belonging to it. Those churches which have native pastors, send their pastor and one competent lay brother, but where there is no native pastor the church can send two lay delegates. These delegates meet at Ahmednagar once a year at the time of the October meetings. The regular officers are a President, Vice-President, Secretary and Treasurer, who are chosen by a majority vote. It is the duty of this meeting to carefully consider, and make suggestions to the churches belonging to the Union, in regard to their welfare, and the management of all the affairs of the church in a scriptural and proper manner,—to determine what is the scriptural view of the different doctrines of our religion, and to give advice and assistance to the churches in all things affecting their purification, growth and welfare. The Union has no superior authority over the churches, and no case of discipline in the churches can be brought, upon appeal, before it. But as elders in the church, it is their duty to give proper advice and assistance to the churches, and to show them their own responsibility. The churches are entirely free to receive this advice and act upon it, or not, as they choose. Moreover, in the way of assisting the churches the Union examines those who have studied in the Theological Seminary, and gives them licenses to preach. If a church invites any one to become its pastor, the Union, as requested by the church, examines

his fitness for the pastorate, and if he is approved, the Union, by its delegates, ordains and instals him as pastor. If any church or any pastor appears to hold any unscriptural doctrines it is the duty of the Union to administer reproof, and to show them what the proper scriptural doctrine is. If the church or its pastor does not listen to its advice in this matter then the Union may expel the church from its membership, or it may take away the license from the pastor. This is the extent of the authority of the Union. It can do nothing more. And if the license is taken away from any pastor and the church chooses to continue him in the pastorate, the Union can do nothing more than to expel that church from its membership. Every church is free to manage its own internal affairs as it chooses, and even to act contrary to the advice of the Union. It is responsible only to the Lord as to how it uses this liberty. Such is the understanding and the decision of the Union.

The Union was organized in 1864, and its first annual meeting was held in 1865. From that time to the present it has continued its operations regularly, and to the great advantage of the churches. Besides the regular members of the Union there is a rule by which Christian brethren connected with our Mission, or other similar Missions, may become members and take part in its action, by the payment of two rupees, and the approval of the majority of the regular members. Thus some brethren of our own Mission, and Rev. Narayan Sheshadri, Rev. Dhanjibhai Nowroji, and Rev. Baba Padmanji, of the Free Church Mission, are honorary members of the Union, and they attend its meetings when they are able to do so.

4. The Rest-House at Ahmednagar.—Previous to the organization of the Union all the arrangements for the annual meetings were made by the Missionaries themselves. But after the organization of the Union this work was committed to it, the Missionaries only giving advice and assistance in case of necessity, as they were requested. This has proved advantageous in many respects, and our annual meetings have improved in many ways.

Formerly the few people who came to the meeting from abroad, would stop with their friends in Nagar, if they had any, and if they had not, they would stop in the Mission school-houses, or other vacant places. Sometimes tents were pitched for them, but if it happened to rain, as it often does at the time of the meeting, they were put to great inconvenience. When larger numbers began to come, therefore, it became a serious question how they should be accommodated. The leaders of the Union, taking up this question, determined to build a Rest-house, for the accommodation of the Christians attending the meeting. In 1875 the matter was brought before the meeting and subscriptions were called for. About twelve hundred rupees were subscribed at that time, and it was decided that for the present the offerings laid upon the table should be devoted to that object. Four years of famine followed immediately, and many of the poor people who had promised to give were unable to do so. Nevertheless, the committee of the Union erected the Rest-house before the next annual meeting, at the expense of the full amount of the subscriptions. Paying the contractor the amount already received they agreed that the remainder should be given at the next annual meeting.

But during the next year the famine was still more severe. The collections could not therefore be made, and the balance of Rs. 400 was borrowed from a friend without interest, and this was paid in the third year. The Rest-house, with the improvements afterwards made, cost about Rs. 1,600. Of this our European friends gave about Rs. 250, and we have received for rent about Rs. 150. Some native Christian friends from other Missions have contributed about Rs. 150, so that the sum of Rs. 1,050 has been given for this object by the native Christians connected with our Mission. It should be remembered that while doing this our people did not neglect giving their tithes for the support of the pastors.

5. Progress of Self-support.—From what has been already said it will be seen that by the efforts of the Mission many people of this country have become Christians, and a number of churches have been established. Many of these churches, too, have native pastors. Moreover, the Mission has established a Theological Seminary for the preparation of pastors, and a class is instructed in it every year. Also an Ecclesiastical Union of the churches has been organized, which by its meeting of delegates gives counsel and assistance in regard to the scriptural management of the churches. All these measures have tended to promote the welfare and growth of the churches. But during the earlier period of their history our churches were in all respects dependent upon the Mission for their regular expenses. That our native Christian churches should be independent of foreign aid, *i.e.*, that they should gradually assume the support of their own religious institutions, has of late often been impressed upon them. But formerly the churches made no arrangements for this, nor did the Mission suggest any way of doing it. Some of our Christian people, and especially our pastors and preachers, were impressed with this deficiency, and they felt that it should be remedied. But how it should be remedied no one could suggest. * * * * In 1860 our venerable Missionary and former pastor, Rev. Henry Ballantine, preached a special sermon to the church in Ahmednagar, in which he urged that the Christians should give something, at least, towards the support of their own religious institutions. He said that it was clear from the Old Testament that the children of Israel were required to give two-tenths of their income for two years, and three-tenths on the third year, for the support of their priests and the institutions of their religion. Thus every Israelite was required to give $2\frac{1}{3}$ tenths of his income. In that proportion a man receiving Rs. 10 per month would be required to give Rs. $2\frac{1}{3}$ every month for the institutions of the Gospel. He urged them to make a little beginning, and give at least one-tenth, and afterwards increase it gradually until they were able to support all their own Christian institutions. But no one was ready to act according to this advice. On several special occasions, when special efforts have been made, large collections have been made, as when in 1859 Rs. 350 were raised for enlarging the chapel at Nagar, or sometimes for special evangelistic work, or for the poor. But for the regular expenses of the church no one ever felt constrained to give to any proper amount. Many thought that it was the business of the Mission to furnish these things for us. According to the proverb, "when one sees a horse his feet begin to

ache," they thought that the Mission had always borne these expenses, and was able to bear them, and why should they undertake to do it. * * * * Some of our native brethren felt that by this course our churches instead of fatness, had brought upon themselves only leanness of soul, and they resolved to make a special and great effort to lead the churches to become independent. They thought it would be very advantageous to bring the subject before the annual meeting in October, and accordingly, in 1866, among other useful subjects one was assigned on the question, "What means shall our churches adopt for becoming independent of Mission support?" The brother appointed to speak on this subject undertook it cheerfully, and made careful and prayerful preparation. The suggestion made by him was "that every member of the church should regularly give one-tenth of his income for the support of the Gospel." If all our Christian people will do this, although they would not at present be able to support all their institutions, nevertheless, gradually, the number of church members, not only, but the amount received, would be increased, and so some of our churches would soon become independent. At the annual meetings of four successive years, 1866-1869, this same brother gave addresses on this same subject, showing the reasons for such a course, the advantages of it, and the encouragements to it derived from the promises of God in the Old and New Testaments. These addresses were printed in the *Dnyanodaya* at that time. After the principal speaker had spoken on this subject some other brethren gave addresses, elucidating it still further By these means a deep impression was made upon the minds of many, and they began to feel that it was right and that it was possible for them to adopt the plan. Hence in 1867, after the second address upon the subject, it was requested that those who felt that such a rule was right, and who were moved by the Spirit of God to adopt it, should stand up and solemnly promise before God, that they would from that time regularly give one-tenth of their income for the support of the institutions of the church. After further addresses and encouragements about forty of the brethren pledged themselves at that meeting to give a tenth of their incomes, and a list of their names was made. This list was afterwards considerably increased, so that in 1868, the first year of our giving tithes, the whole amount collected, in all our churches, was about Rs. 1,400. In the sixth year afterwards, in 1874, when the number of givers had greatly increased, the whole amount collected was Rs. 2,267. This is the largest sum collected in any one year up to the present time.* Taking the average of the collections for the three years, 1868—1870, it appeared that it would, all together, be sufficient to pay one-half of the salaries of all the pastors of the village churches, and one-third of the salaries of the pastors of the larger city churches. Hence in 1871, for the sake of getting the churches accustomed to transact their own business, the Mission resolved that the sums received by the churches from tithes and other sources, should not henceforth be paid to the Mission, but to the treasurers of the different churches, to be accounted for by them, and that one-half the salaries of the village

* While this paper was in the press, the figures for 1881 have been received, showing the whole amount of collections in that year to have been Rs. 2,879-7-2.—*Ed.*

pastors and one-third that of the city pastors should be paid from that fund, the Mission, for the present, making a grant-in-aid to the churches for the payment of the remainder. At the same time the churches were advised to make increasing efforts to bear a larger proportion of their expenses without aid from the Mission treasury. After this plan was adopted it was soon found that in some of the churches the tithes collected were not sufficient to pay their proportion of the pastor's salary. To remove this difficulty it was arranged that the Ecclesiastical Union should establish a fund, into which the tithes of all the pastors and of those churches which had no pastors, should be paid, and from this fund the Union should pay the deficiency in the salaries of the pastors of the smaller churches. This arrangement lasted for three years, but afterwards other new pastors were ordained, and the fund of the Union was not sufficient to meet the deficiencies in the salaries of all, and consequently it was given up. From 1874 the Missionary in whose field the church was located provided in some way the means for meeting the deficiency in the pastors' salaries. But after this the amount of tithes received, gradually grew less and less, and the burden upon the Missionary became greater and greater.

In 1874 the church at Sholapur made an effort to obtain a native pastor, and at that time the Missionary so encouraged the people, and awakened so much interest, that all in the church promised to give their tithes regularly and in full. It was found that these tithes would be sufficient to pay the whole salary of the pastor, and he was ordained and installed as an independent pastor, or one receiving his whole support from his church. Afterwards, however, a very severe famine was experienced in Sholapur, and the collections of the church became insufficient, and the deficiency had to be made up by the Missionary.

In 1876 a native pastor was settled over the Loni church, afterwards called the Parner church. The Missionary in charge greatly encouraged the people, so that all the brethren who were able to give anything, promised to give their tithes, and as this was not sufficient to meet the pastor's salary, some gave more than a tenth. Thus they settled an independent pastor, and have supported him till the present time. In 1879 the church at Ahmednagar also settled an independent pastor, whom it has supported till the present time.

At the annual meeting in 1880, the Ecclesiastical Union, for the purpose of encouraging other churches to become independent, announced that it would give, as a grant-in-aid, Rs. 40 to the first church that would thereafter place itself upon an independent basis. Accordingly, the church at Jambgaw, which had been organized that very year, appointed a pastor, and it has continued to support him till the present time. This church received the Rs. 40 reward. The Union afterwards offered three prizes of Rs. 30, Rs. 25, and Rs. 20, respectively, to the churches that should first place themselves upon an independent basis. On the first of January 1881 the Kolgaw church assumed its own expenses and received the first of these prizes.

At the annual meeting of 1881, the Union made a great effort to establish a sustentation fund for the assistance of the churches. After full consideration of the importance of this measure it publicly announced

to all the churches the decision, that, "In churches belonging to the Union, if at least three-fourths of those capable of giving tithes give their full tithes, the Union will supply the deficiency in the pastor's salary, be it more or less." This promise was given for the purpose of encouraging all the churches to become independent, and it was made to apply also to those churches which had previously become independent. It is hoped that by this means many of our churches will become wholly independent of Mission support. At least this result may be expected from it, that in all our churches three-fourths of all those capable of giving any thing, will be led to give their full tithes. And as our church members increase in number and in ability they will be able to bear all their own expenses and become entirely independent. Thus the day will come when our churches will be able to carry on Missionary operations among the heathen, and even to release the Missionaries and allow them to go to the "regions beyond." May God grant that that blessed day may quickly come. Amen.

V. Reasons why so many of our Christians are from the Mahar Caste, and so few from the Brahman and other High Castes.

The question arises, very naturally, why so many of our Christians are from the Mahar caste, and so few from the high castes, and I will now state some apparent reasons. When our first Missionaries came to Ahmednagar in 1831, Babaji, the first Brahman convert in the Bombay church came with them. In 1832 a *Poor-House* was established at Nagar, to which the blind, the lame, the diseased, the leprous, the aged and the destitute, came for support. At first only Mahar people were connected with this, and hence, afterwards, only Mahars, and a few others, who on account of destitution were willing to leave their castes and live among the Mahars, came to it. Thus the Poor-House became a place for Mahars and Mangs. It is to be expected that more Mahars would come to such a place than any other caste people, because the Mahars are more given to beggary than any others. The reason for this is that they have no regular occupation, but when they are able they gather grass, firewood, &c., or depend upon begging, by which they can gain a trifle for their support. And when their work fails them, or they have no strength to do it, they get their living, as best they can, by begging. Our Missionaries began their work of preaching the Gospel among the inmates of this Poor-House. Those people, being supported by the Missionaries, had plenty of leisure to listen to the preaching. Hence the first native converts that were received, were from the Mahars of the Poor-House. From 1832 to 1838 the few persons converted at Ahmednagar were all Mahars. A Brahman and his wife, a Parabhu and his aged widowed mother, all came from Bombay. The increase of a church is effected by means of those who are first received into it, and it was natural that the increase of this church, composed of Mahars, should be in the direction of the Mahar people.

Moreover, the Missionaries generally had servants of the Mahar caste, to whom they were accustomed regularly to read the scriptures and preach. A few high caste people were employed as teachers, pundits, &c., but they did not live in as close connection with the Missionaries as the Mahars did, and they received instruction less frequently, and this is one reason why more of them did not become Christians. Another reason is that, when a

high caste man becomes a Christian his relatives expel him from his caste. The Mahars and Mangs, on the contrary, by becoming Christians, are not degraded, but are rather elevated. Their caste people do not expel them. In those days there was the most intimate intercourse, and even marriages were celebrated, between the Christian and the non-Christian Mahars. But if a high caste person once openly received baptism, or the Lord's Supper, he was regarded as defiled, and his friends would not afterwards touch him, or admit him to their houses. It was regarded as a disgrace to his family, and a hundred times worse than death. The reason why his friends regarded him as defiled and an "outcast from among men," was that he had gone and joined the company of the so-called Mahars.

Formerly under the Mussulman reign many Hindus became Mussulmans for the sake of gaining the favour of those in authority. Their caste-people regarded them as separated in religion, true, but they did not regard them as defiled and disgraced, as they do those who now become Christians. The Mussulmans were far higher than the Mahars, only a little below the Brahmans, Kunabis, &c., hence it was no great disgrace for a high caste Hindu to join them. There was constant intercourse between them, and if the Mussulman had a high Government appointment he was held in honor. One reason for this is that the Hindu Shastras state that the caste of the reigning sovereign is a high caste. Hence it appears that if the first converts from the high castes had associated only with the Europeans, and not with the Mahars, their people would not have regarded them as so disgraced. They would have been separated only so far as religious rites are concerned. In other respects they would have been able to preserve friendly relations. It would have been advantageous to them in a worldly point of view to become Christians, just as now it is advantageous to the Mahars, and many of the higher castes would have become Christians. Hundreds of my acquaintances among the higher castes have told me that they would be baptized to-day, and unite with the Christian church, if there were no Mahars or Mangs in it. Many, without manifesting any religious scruples, come to us and eat with us secretly, and they preserve friendly relations with our high caste Christians. I believe that if there had been no special caste difficulties the number of high caste Christians would, to-day, have exceeded the number of Mahars and Mangs that have been received into the church. I do not say that they would have been Christians of deep heart-experience, like the few of high caste who have now come into the church, purified, as it were, by fire. But as it was in the Roman Empire in the time of Constantine the Great, when it became advantageous to become Christians, many of the Romans became merely *nominal* Christians, so it would have been in this land. But I do not believe that it would have resulted in the real extension of the kingdom of Christ, or that it would have promoted the real welfare of this country. I believe that it is far better for converts from the higher castes to come into the church through difficulties, as true coin, purified by fire. By this means the true growth of the Christian church, the welfare of the land, and the glory of God, are promoted. We must understand therefore that the arrangement which has been established in the providence of God, is the best possible one.

Account of the Conversion of several Persons of High Caste.

[Mr. Modak gives a very interesting account of the conversion of a number of high caste persons, "who were convinced of the truth of Christianity, and who endeavoured to observe its precepts so far as they could do so secretly, awaiting a convenient time when they could openly receive baptism." His account includes the experiences of the following persons, viz.—Rev. Haripunt Ramchandra, Narayan Ramchandra, Rev. Ramkrishnapunt V. Modak, Maruti R. Sangale, Vishnu V. Modak, Ramji Gangaji Bhor, Daud Mohammed, Rev. Sidoba B. Misal, Sadashiv B. Lotalekar, Rev. Vishnu Bhaskar Karmarkar, Sawalyaram Nawaji, Luximon R. Mahatekar, Shahu Daji Kukade, Rev. Kassimbhai Mohammedji, and Krishnarow R. Sangale. We here give two of these accounts as samples of all. They include the experiences of the brothers Haripunt and Narayan, who were the first high caste converts at Ahmednagar, and Vishnupunt, who after a most useful life has, during the past year, gone to his reward. These accounts will show "how hard it is for a high caste Hindu to become a Christian."—*Ed.*]

Haripunt and Narayan.—Hari Ramchandra Khisti and his brother, Narayan Ramchandra Khisti, after having long tried to observe the Christian religion secretly, at last firmly resolved, in 1839, to receive public baptism They were the first Brahmans to become Christians in the Ahmednagar Mission. Previous to their conversion they had been employed as teachers in the Mission schools. The younger brother, Haripunt, first left his home and came to the Mission compound to stay, in order that he might be baptized. Then his relatives gathered a great crowd of thousands of Brahmans, Kunabis, Weavers, and other high caste men, in the Mission compound, that they might carry him off by force, before he should defile himself by receiving baptism. Haripunt was then, for safety, brought into the Missionary's bungalow, and the doors were fastened. A message was also sent to the police to come and disperse the mob, but as the crowd had now increased to two or three thousand people, they would not listen to the police. The European magistrate, having examined the case, declared, "that Haripunt, being of age, was at liberty to change his religion. It was not true, as his friends tried to prove, that he, being immature, had been deceived, or that any one was detaining him by force. He was of full age and mature understanding, and was becoming a Christian of his own free will. Therefore the Government was unable to deliver him into the possession of his friends." After giving this decision he commanded the people to go to their homes. But the people would not consent, and began to show a violent spirit which the police could not restrain. At last the magistrate sent for a company of soldiers, and when they were seen entering the compound gate, the rioters were alarmed and ran away. There was still some time before Haripunt's baptism, and during this time his mother prepared his food and sent it to him to the bungalow, (that he might not be defiled by eating Christian food,) and his relatives and friends often came to him, and by argument and persuasion they made great efforts to turn him back to the Hindu religion.

In the meantime Haripunt's older brother Narayan, who was himself about to become a Christian, went off secretly to Satara, to bring Haripunt's wife from her mother's house, before her mother should hear anything of the disturbance at Nagar. Taking a cross road he brought her to Nagar, and at once secretly delivered her to her husband in the Mission bungalow. When Haripunt's friends heard of this they made a

second petition to the magistrate, in the name of Haripunt's mother, saying, "these padres have now got Haripunt's wife also, and are confining her in the bungalow, and are going to use force to make her break her caste. Bring her therefore from the house to your office and investigate the matter." On the other hand, Haripunt had informed the magistrate that if she was carried to the court-room there was danger that a mob would come upon them in the street and carry her away, and he therefore requested that the investigation might be in the Mission compound. The magistrate, remembering the previous disturbance, consented, and came to the Mission compound, bringing the complainants with him. Up to this time Haripunt's wife, Radhabai, who was of full age, had been instructed to say to the magistrate that she desired to remain with her husband and did not wish to go to her mother-in-law. After her arrival a separate place had been given her to live in that she might observe her own customs in accordance with her own wishes. She cooked for herself and husband, but kept her husband's food apart from her own. She thus lived with her husband in the observance of the rites of her own religious faith, and she was convinced, that no one would forcibly make her break her caste, unless she, of her own accord, should become a Christian. Still, even under these circumstances, Radhabai would not consent to say to the magistrate that she wished to live with her husband, but she declared that she wished to go to her mother-in-law. The Christians were all praying most earnestly to God that He would incline her mind to give a proper answer to the magistrate, but to the last she declared that she would go to her mother-in-law and her caste-people. The magistrate asked her in the presence of the complainants, whether she would live with her husband in the Mission compound, or whether she wished to leave her husband and go to her Hindu mother-in-law? Then Radhabai replied, "I do not wish to leave my husband and go away." Hearing this the magistrate said, "You have liberty to remain with your husband according to your wish. Abide in peace." He then ordered the complainants to go to their homes, and not to come to the Mission compound to make any more trouble. The mother-in-law of Radhabai immediately fell into a passion and said to her, "Why did you give such an unreasonable answer?" Radhabai replied, "I intended to say that I wished to go to my mother-in-law and live, but how the contrary answer came out of my mouth I do not know. I am sorry for it. What shall I do?" Then the mother-in-law and friends went running to the magistrate and said, "Saheb, Radhabai is even now sorry for the answer she gave you, come back again and ask her once more." The magistrate replied, "The matter is decided. There is no reason for making any change in the decision." Then, disappointed and hopeless, the whole company of complainants went to their homes. In a few days Radhabai began to feel that it was far better that she had remained with her husband. She began to learn to read, and as the result of instruction she was very soon convinced that the Christian religion was divine, and that there was no salvation without faith in Christ. She therefore herself received baptism and united with the church in 1841.

Shortly after Radhabai had decided to live with her husband, Haripunt's older brother Narayan, according to his previous plan, was openly

baptized and received into the church. At that time no one made any disturbance whatever. But he lost his own wife and children. There was no one of his relatives of like mind to bring them to him, as he had brought the wife of his younger brother to him. Afterwards Haripunt became a preacher, and for eight years was the honored and useful pastor of the first church in Ahmednagar, but has now gone to dwell with his Lord and Saviour. His wife Radhabai is still living, and for many years has been doing Bible woman's work in Bombay.

Vishnupunt.—Vishnu Bhaskar Karmarkar was converted in 1853. Previous to his conversion he had been brought from Poona to teach a girls' school which had been established at Nagar by some enlightened natives. His first impressions in favour of the Christian religion were received from the preaching of our Christian brother Shekh Daud. After this he was thoroughly convinced by the instructions of the two pastors at Ahmednagar, and was there received into the church. At that time his parents, brothers and other relatives were in Poona, and there was no disturbance made by any one. But when his parents heard that he had become a Christian they came from Poona, and made great efforts to bring him to their house. After trying this for some days, they waited a while, and then sent him a message, that his mother was very sick, and wished him to come and see her before her death. Thinking that there was some deceit in this, Vishnupunt took with him the two pastors, and two other Christian brethren, and went to her place of lodging. His Hindu friends had planned to keep him engaged in conversation until it was dark, and then to take him alone into an inner room to see his mother, and from thence to carry him out of a back door, put him in a cart and take him to Poona without any of his Christian friends knowing of it. They would there keep him in confinement in some suitable place, and when he would give his consent they would administer the rites of purification and restore him to his caste. Fifteen or twenty Brahmans had assembled to carry out this purpose. Among them was a teacher of the Purans who began to carry on a discussion, and this continued until dark. At length, when we spoke of going, they said, "let Vishnupunt come alone into the room where his mother is sick, and see her, and then you can go." But Vishnupunt did not dare to go alone. They therefore began to pull him along, but his Christian friends released him. In the meantime the Christians had sent one of their number to bring more help. The Hindus fastened the gate of the wada, and fell to beating the Christians. Soon the Missionary and some other Christians came, but the people would not open the gate for them. After some time a friendly Hindu opened the gate, and they came in. The Missionary informed Vishnupunt's mother that if she carried him off by force without his consent, it would be regarded as a criminal offence by the Government. Her Brahman friends replied, "If any one carries off a stranger by force it is a criminal offence, but if one carries off her own child how can it be regarded as a criminal offence?" But Vishnupunt's mother thought that the Saheb who had told her this was a Government official, and therefore she was afraid, and let go of Vishnupunt's hand. Then at the suggestion of his friends Vishnupunt quickly left the wada, and as no one dared to make any further disturbance in the presence of the Missionary Saheb, we made

great haste and brought him safely to the Mission compound. The next day we learned from a friendly Brahman what their plan had been for getting Vishnupunt away. Thus even the cunning wiles of Satan are brought to naught by the overruling providence of God. Vishnupunt's parents were very much distressed and went back to Poona. But the Christians were very thankful to God that he had thus escaped.

Afterwards Vishnupunt was for some time a teacher in the Mission Girls' School. He did this work in a most excellent manner, and yet spent his leasure time in preaching the Gospel. In 1860, when he had become well instructed in the Scriptures, he became pastor of the second church at Ahmednagar. Some years after the terrible disease of leprosy made its appearance upon him, and in 1868 he went to Bombay for medical treatment, and afterwards became the pastor of our Mission church there. For 12 years he performed the duties of that position with great zeal and fidelity, and during the last year he has died, and entered into the rest of his Lord and Saviour.

Conclusions.—Some other persons of high caste have become Christians, but of late years the people have not made so much disturbance about it. Nevertheless all high caste people who have become Christians have suffered more or less persecution, and this will continue to be so. Whoever of the Mahars and Mangs, or how manysoever of them became Christians, no public disturbance was ever made, and the high caste people care little about it. By becoming Christians they do not lose their caste, and do not become at all degraded. On the contrary, among their own people by becoming Christians they often increase their own standing and influence. Especially if they are educated and have well-paying employment they are held in honor, not only by their own people, but by the higher castes as well. But if a high caste man becomes a Christian he is held in great dishonor by his caste people. Sometimes he is regarded as even lower than the Mahar Christians. Because, they say, "the Mahar becoming a Christian betters his position; but the Brahman, who formerly was the religious teacher of all the castes, who was accounted the most excellent in the three worlds, (earth, heaven and hell,) the *Brahman*, becoming a Christian and associating with the Mahars, whose very *shadow* he would not formerly allow to fall upon him, becomes even more degraded than the Mahar himself."

Hundreds of Mahars may become Christians and the high caste people think nothing of it. But if one high caste person becomes a Christian they begin to inquire, "Why has this man become a Christian? What has he gained by so doing?" And they make great efforts to prevent any others from following his example. At such times there is a great deal of discussion going on among the Hindus in regard to the truth or falsity of the Christian religion. Many come to our Sabbath services, and to our street preachings, and even the better educated Hindus come often to our houses, to inquire what advantage it is for one of such high caste and good position to become a Christian. Then we have to tell them that there is no worldly advantage, but, on the contrary, very great loss. If he is a Brahman he loses his wife. He loses his friends, his parents, brothers and sisters; he loses worldly honor; he loses position in business, and especially in Government employment, which

he might have obtained according to his education or fitness, with the high salary which he might have received, and is obliged to take the trifling compensation, and accept the humble service offered by the Mission. There are those of his own class-mates, and sometimes even of his own pupils, who are now receiving four times, and even ten times the salary we receive. By becoming Christians we forfeit all such worldly advantages. Therefore we are able to tell them what infinite spiritual and eternal benefits we believe that we have derived from the Christian religion. Compared with these blessings the advantages of gaining even a temporal kingdom would be as nothing. For this reason we suffer losses and endure pain that we may become Christians. This you can see for yourselves. Evidence like this could not be derived from the conversion of hundreds of low caste men. However many of them are converted it does not incite the high caste people to inquire about spiritual things, or lead them to search for the truth. The conversion of one high caste man does this.

A few Brahmans and other high caste people who have been employed by the Missionaries, and associated with them, have become Christians; but aside from this no high caste man has ever been converted through the preaching of the Missionaries, or of any preacher from the Mahar caste. Those mentioned above were converted through the preaching of, and association with, our high caste preachers. And so it will be in the future. But as yet our Christians from the high caste are very few. Their preaching reaches very few of the higher castes. Therefore even now while many from the Mahar caste are converted, there are very few converts from the higher castes, and the reason for this is evident. Until large numbers of the higher castes are converted and received into the churches, our churches will not be strong and independent, and able themselves to carry on the work of extending the knowledge of the Gospel in this land. With this end in view I would say, that it is important that our native preachers should make special efforts for the spread of the Christian religion among the higher castes. I do not mean by this that the souls of the Mahars and Mangs are of less value than those of the high caste people, or that less should be done to extend the Gospel among them. Let the work among them be greatly increased. But even greater efforts should be made among the high caste people than among the Mahars. If a fort in an important situation is specially difficult to conquer, it is necessary to bring against it a larger and stronger force. Just so, I think, must we look upon our work here.

VI.—Hindrances to the Growth and Enlightenment of our Churches, arising from Missions of other Denominations.

For a long time after the commencement of our Mission, no one connected with other Missions came into this district. About the year 1850 the Baptist Mission was established in Poona, and whenever a Missionary was there who held close communion sentiments, then considerable difficulty was experienced in our work. On account of the difficulty at first experienced by them in getting native helpers, some of the wily and selfish among our Christian people, seeing that they could

get positions with larger pay, professed to adopt Baptist opinions, and then afterwards by their persuasions they drew others also over to those opinions. Some who were candidates for admission to our churches they deceived by false promises, and made it appear that it would be better for them, both in a worldly and a spiritual sense, to join the Baptist church, and they took them to Poona and had them baptized by immersion. At other times they brought the Baptist Missionary from Poona and gave the people baptism in their own villages. This caused a great excitement among some of our inquirers, and placed before them a strong temptation to unite with the Baptist church from impure motives, and seek worldly rather than spiritual advantages, and the result was that many of those who went there were spiritually ruined. The Baptist Missionary at present in Poona is of different opinions, and he does not attempt to draw away our church members or our inquirers. On the contrary, by attending our meetings as opportunity is afforded, and by inviting us to conduct the services of his church, he shows the importance of the spirit of true worship, and the excellence of Christian unity, rather than the importance of his own peculiar doctrines. Therefore the temptation is entirely removed from our people to go there with unworthy motives. This is very commendable.

The S. P. G. Mission.—About twenty years ago the S. P. G. Mission was established in Bombay. At first this Mission employed some members of other Missions as servants, and then received them into their church. Then with the assistance of these persons they drew off to themselves not only some of the inquirers of other churches, but also some disaffected members of the churches, by holding out the hope of larger salaries. But what shall I say? Even some who were under the discipline of our churches they made haste to receive, in some cases. About ten years ago a branch of their Mission was established at Ahmednagar. Their work was advanced here by the same means. In many of the outside villages where our churches were established, they placed their helpers and established their churches. They not only drew away some of our church members, but many of those to whom our helpers had preached for many years, and who were under the instruction of our churches. They also baptized and received quickly into their churches many of our candidates whom we were unwilling to baptize so hastily, so that in places where we had carried on the work for thirty or forty years, and where from fifteen to forty or more persons had been received to our churches, there they established their churches, and in two or three years baptized hundreds of people. In a region where we after fifty years of labour had gathered fifteen hundred persons, there, in the course of two or three years, their Missionaries had baptized more than three thousand persons. Their Missionaries have even openly declared that those who were baptized by the American Mission were only "*half-way Christians*," but that as many of them as would go over to them, they would make "*full Christians*." This is their belief, and therefore they say that the efforts of their helpers to bring members of other churches into theirs are right and proper. But by such a course the number of hypocrites and merely nominal Christians in this region has been greatly increased. The moral conduct of these nominal Christians, as compared with that of the better educated Christians of our churches,

appears so deficient, that it has brought disgrace upon the character of our whole Christian community. The Hindus are unable to distinguish between the Christians of different Missions, and therefore, in their opinion, the evil conduct of any brings a stain upon the character of all. The understanding which the educated Hindus formerly had, that by the Christian religion our people are made upright, has been greatly shaken, and the respect formerly felt by the better class of Hindus for the Christian religion has now greatly diminished. Many of these so-called Christians having been disappointed in regard to the expected worldly advantages, now regret that they became Christians, and they declare to other Hindus that the Christian preachers have deceived them. They say that they not only cannot get the advantages they were led to hope for, but even the advantages they had as Hindus they can no longer possess. Thus *the bird in the hand*, and *the bird in the bush* are both gone. Such evil results have been seen in many cases since this new Mission came into this collectorate. Hence, on the whole, it has been a great hindrance to the progress of true religion. Seeing these results, the Bishop of Bombay, with great consideration, placed some restrictions upon the methods of working in the Mission, and in consequence of this there has latterly been less difficulty. We are therefore very thankful to Bishop Mylne for this.

The Roman Catholics.—Five or six years ago the Roman Catholics taught the S. P. G. Mission a good lesson, viz., that it is not wise for *Protestant* Missions to interfere with each other. Seeing the work advancing so rapidly in the Ahmednagar collectorate, the Roman Catholic Bishop was fired with zeal to commence a Mission in that same collectorate, and the same means which the S. P. G. Mission had employed to bring our people into their churches, the Roman Catholics employed with the native Christians and helpers of the S. P. G. Two of the principal helpers of the S. P. G. were won over, and then by their help many of the Christians were brought over in a very short time. In this onslaught two or three Christians from our own churches, who were under discipline, became Roman Catholics, and some from the Hindus, to whom they gave advances of money or promises of help, were also won over. The news of this intrusion having come to the committee of the S. P. G. Mission in Bombay, Mr. Taylor of Kolapur was sent to look after the work here. He employed various remedies to meet the expedients of the Roman Catholics, and succeeded in bringing many of his wandering people back into his own Mission. Still some of the people remained with the Roman Catholics, and have continued there until the present time. Of late we do not hear of any new converts to the Catholics. Their Mission now appears to be doing very little.

We have never experienced any hindrances to our work from the Church Mission, or the Presbyterian Missions, like those from the Baptist Mission, the S. P. G., and the Roman Catholic Missions. But where several Missions are engaged in the same place, difficulties are likely to arise, as our church in Bombay has experienced. Hence it is an excellent rule for the advancement of Christ's Kingdom, so long as there are thousands of Hindus to be brought into the church, in cities and districts yet unoccupied by any Missionaries, that one Mission should *not establish* its stations where other Missions are at work, but should

choose some place for itself, apart from others. This would prevent hindrances one to another, and would promote the welfare and increase of the church, and the rapid spreading of the kingdom of Christ in this land.

VII. The Persecutions of Christians.

So long as no Mangs were received into the church there was no persecution whatever of the Mahar Christians. But when some Mang converts were received, the Mahar Christians, who were associated with them, were regarded as defiled by the Hindu Mahars, who would no longer associate with them. They made difficulty about their food and water, but there was no special persecution beyond this. There has seldom been occasion for the high castes to persecute the Mahar Christians, except as in the village work the sepoys and labourers of the Patil and Kulkarani are Mahars. The Patil and Kulkarani generally have more or less intriguing going on. For example, they would bring pressure upon certain individuals and extort a small bribe from them, &c. In this work the Mahars employed by them give ready assistance. But a Mahar who was a true Christian would not assist in such work. Thus the Patil and Kulkarani have frequently persecuted the Christian Mahar, because he opposes their selfish purposes. They have prevented their getting regular village dues, ("huks,") hoping that they would thus become disgusted and give up the village work. If they would not give up this work then the Patil and Kulkarani have, in many cases, brought some false charge against them, and so tried to get them punished by Government. The motive in all this was that the Mahar Christians might be induced to give up the village work, and cease to oppose them in their village intrigues. If they had done this the Patil and Kulkarani would not have persecuted them any more. Hundreds of other Mahar Christians, who have not done the village work, but have been day-labourers, farmers, merchants, servants, &c., and thus supported themselves, have not been persecuted at all by the high caste people, either Hindus or Mussalmans, because by becoming a Christian they do not degrade themselves in the least.

But when a high caste Hindu becomes a Christian he is regarded as thoroughly debased, and he can never again associate with his own relations. Moreover, the family from which any one becomes a Christian is regarded with contempt, and as degraded in character. Therefore they are greatly incensed toward the convert, and persecute him severely. They regard it as a comparatively little thing that their Christian relative is cast out from them, but the degradation and dishonour is a very great trial. At present thousands of educated Hindus, graduates of the Government schools, having become Deists, openly deny many things in the Hindu religion. They even secretly break their caste in many ways. Nevertheless, so long as they do not openly do anything contrary to the rules of caste, and so long as they deny that they have secretly broken caste, no one persecutes these apostates from their religion. They are simply regarded as followers of a new sect of Hinduism, and are honoured among the people. But those who become Christians, openly break their caste, and on this account they rob their friends of the happiness of their companionship, and become the cause of great dishonour to them.

Therefore all the high caste people are enraged with them and wreak their vengeance upon them by persecuting them. * * * * Were it not for the just English Government there is no doubt but that thousands of native Christians would have been slain, in an open manner, and streams of their blood would have flowed in this land, just as it was, in ancient times, in the Roman empire. But thanks be to God that previous to the conversion of any to Christianity in this land, the English Government was established here, and that it has protected our converts from persecution so far as it could according to law. But though the Government is Christian, many of its officers are high caste native Hindus, and even some of its European officers are haters of the Christian religion. For this reason we have often failed to secure the justice and protection which we should have received according to law. Nevertheless, on the whole, the English Government has protected the Christians greatly, and the cases of open persecution have become less and less. And as the older generation passes away, and the new and more educated generation comes forward, so we hope, in the course of time, that many of the forms of persecution will cease. * * * * The results of these persecutions have, on the whole, been for good. Those who have suffered worldly loss in becoming Christians, have been able to bear testimony to the truth before the heathen, as those who have not suffered loss, but, on the contrary, have found it for their worldly advantage to become Christians, could never do. Hence the persecution of our Christian people has resulted both in the purity of the Christian church, and in its increase in numbers.

VIII. Civil Rights obtained from the English Government by our Christians as a Community.

At first when any high caste persons became Christians they were obliged on account of the fear of their opposing friends and relations, to come suddenly and profess Christianity, and from the moment of receiving baptism they were obliged to give up their family and all their property, and live among the Christians and support themselves as best they could. By becoming Christians they were so defiled that their Hindu friends could not even touch them. How then could they live in the same house with them, or engage in any work with them? Hence, as it is stated in Matt. xix. 29, the high caste convert had truly to forsake his house, brethren and sisters, father and mother, wife and children, and lands, for Christ's sake. Though he were fitted for a clerkship in a Government office he could not obtain it, or, if by great effort he obtained such a place, he would soon lose it through the wiles of the high caste Hindus, who abound in every such office. The European Christian officer was generally unwilling to give employment in his office to a native Christian, because of the intrigues against him among the high caste men. The Mahar and Mang Christians were often deprived of their village rights by the Patil and Kulkarani. Complaints were made to the courts, but no satisfactory arrangement could be made, because there was no law to meet the case. In 1850 the English Government passed a law entitled "An Act for the Preservation of the Civil and Natural Rights of any British subject who may change his Religion." It is my *impression* that this Act was passed as the result of a case that occurred in

our Mission. Narayan Ramchandra, a Brahman convert, had an eight-year-old son, and we petitioned to the court that the Hindu mother might be required to deliver this child to the possession of his father. In the first court the decision was in favour of the father. Upon this the mother, (the Brahmans all helping her,) appealed to the Judge's court, and the Judge decided in favour of the mother. The father then made a special appeal to the High Court. There was no law upon which to base a proper decision, and therefore the case was delayed for a long time. In the meantime some interested Judge had suggested to the Legislative Council the difficulty in the case, and the above-mentioned law was passed. Immediately afterwards the High Court decided the case, in accordance with this law, in favour of the father. But in the meantime the mother had removed the child to some distant place, and when the order came for his restoration to his father he could not be found. By this law the way was opened for the preservation of the civil and natural rights of our Christians, such as the retention of one's property, the right to stop in public rest-houses, to obtain water from public wells, &c. * * * *

Formerly all the high caste Christians of this Mission lived in the Mission compound. There was a tank there from which they obtained their water without difficulty. For a long time, therefore, they had no occasion to go to any other tank in the city. But afterwards, when the number of Christians was increased, and they began to live in other places, it was very inconvenient for them to go to the Mission compound for water, and they began to take from the tanks nearest to their houses. The high caste people objected to their taking it, but, with the help of the police, the Christians succeeded in getting it. The Hindus then declared that all the tanks in the city had been defiled, and it was necessary for them to leave the tanks and bring their water from wells, wherever they could find it. They all went to the Magistrate and made complaint, that the Christians had defiled their tanks. But the Magistrate replied, "The tanks from which you wish me to forbid the Christians to take water were built by the Mussalman Government, and are for public use. The Christians have, by law, just as much right to draw water from them as you have. I cannot therefore forbid their doing so." They then appealed to the Governor, but the Governor sustained the decision of the Magistrate. They then sent their appeal through the Governor to the Queen, and in due time the order came that all Christians should be allowed to draw water from the public tanks. Up to this time only the high caste Christians had drawn water from the public tanks, but from this time even the Mahar and Mang Christians began to do so. For some days the Hindus would not get water from the tanks for cooking purposes, but after a time they began to return to the tanks for water, even for drinking purposes. And from that day to this the high caste Hindus and the Christians have been accustomed to draw their water from the same places. * * * *

FIFTH PAPER.

ABSTRACT OF AN ADDRESS ON THOSE WHO BECAME CHRISTIANS IN CONNECTION WITH THIS MISSION, BUT ARE NOW INDEPENDENT OF IT.

By Mr. Marutiraw R. Sangale.

(Translation.)

The Study of History.—There are many advantages arising from the study of history. It enables us to avoid the mistakes of the past, and to follow, in the future, the things which are worthy of commendation. The same advantages may arise from the examination of the history of our churches.

False Ideas of Christians in regard to the Lord's Work.—If we look to the history of the churches connected with this Mission in the Marathi country, we shall see that some of the native Christians have greatly misunderstood the fact, that in any proper occupation we may be doing God's service. They have supposed that it was only by becoming pastors, preachers, catechists and teachers, in connection with the Mission, that they could be doing God's work. "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. Are all apostles? Are all prophets? Are all teachers? Are all workers of miracles? Have all the gifts of healing? Do all speak with tongues? Do all interpret?" Therefore every one has his own special gifts. We find in Scripture accounts of weavers, tent-makers, carpenters, masons, farmers, shepherds, fishermen, and other labourers. Church History also informs us that the early Christians, by following different pursuits, gradually established their independence.

Dependence upon the Mission.—The condition of the Ahmednagar church is in some measure after this sort. Formerly its members depended upon the Mission for everything, and the Mission allowed them to depend upon it, and upon the people of a foreign land. The members of the church came to understand that it was the *duty* of the Mission to aid them in everything. This Ahmednagar church is the *Mother Church* to all the different churches in Maharashtra which are connected with this Mission. From this church many have gone out and united with the smaller churches. And not only so but the pastors of these churches, the teachers and other helpers, have studied here and prepared themselves for their work. Through them the habit of dependence upon the Mission has spread to all the villages, and so there are many preachers, teachers, and other helpers in Mission employ, and many who have not been able to obtain such work have become personal servants of the Missionaries. These people by so doing have destroyed the last vestiges of an independent spirit. Hence we see to-day só few Christian people in Government employ, and very few have entered upon any secular occupation.

The Liberty of Choosing one's Occupation.—Formerly the Missionaries were accustomed to make every arrangement for the Christians and their children. In consequence of this the Christians had little liberty to choose their own occupation, or to act according to their own independent wishes. It was proper that those whom the Mission had brought up at the expense of the Board, had educated and provided for in all respects, should act according to the direction of the Mission, and not according to their own desires. But there were some Christians, even in former times, and some Missionaries too, who believed that the Mission had no authority over those who obtained their education by their own efforts, and at their own expense, simply because they belonged to churches connected with the Mission. Such persons the Mission could not require to leave other occupations and engage in Mission service. Some of them were connected with the American Mission churches, but they had no connection whatever with the Mission itself. They were therefore at full liberty to take Government service, or to engage in merchandise and trade. But there were few to encourage them in this, and there were few also at that time to oppose them.

Native Christians in Government Service.—One could count on his fingers all those who have become Christians in connection with this Mission and afterwards entered upon Government service. The condition of our Christians was not such that they could by their own efforts obtain sufficient education to fit themselves for Government offices. Besides there were few Missionaries who thought that native Christians should study English. This is one reason why the Christians did not become qualified for Government service. But of late our Christian young men are receiving a great deal of encouragement, from the Mission and from other sources, to engage in the study of English. Our former Christians did not receive such encouragement, and therefore the number of those in Government service is very small. I will mention some of those who are thus engaged.

Mr. B— became a Christian in connection with this Mission, and the Mission employed him as a teacher. From the first his desire was to enter Government service, therefore he engaged in the study of English, as he had opportunity, and he went into the court to learn the ways of doing Government business. Soon afterwards he received an appointment in the court, and as his abilities became known he was gradually promoted. He has never shown a disposition to lightly esteem the Mission, or to oppose it, because he had obtained Government employment, and I hope he never will. He is accustomed to make known the Gospel truth, both by his own consistent example, and by conversation, as he has opportunity, to his companions in the office, where ordinary Christian preachers would not be allowed to go. It is well known that he gives, according to his ability, for benevolent objects. He has never thrown upon the Mission the expense of educating his children, or any expense of any kind, but he has educated them at his own charge, and now his two sons are doing Government service in honourable positions, and have no feeling of dependence upon the Mission. If our native Christians were possessed of such a desire for independence, and if they would put forth an effort to become independent, our next Jubilee would doubtless witness many examples of this kind.

(Mr. R.)—About thirty years ago a foundling child was brought to an officer of Government, and he knowing that the Missionary was engaged in works of benevolence, made the child over to him. The Missionary placed the child in a Christian family where there were no other children, and where it would be well cared for. Arrangements were afterwards made for his education in Bombay. The young man experienced many difficulties, but he persevered until he obtained his education, for he had a great desire to be independent. While in school he did not neglect the study of the Bible, and when he had finished his studies he obtained Government employment, and has faithfully continued his work until the present time. One quality of this man is worthy of the imitation of our youth. He has never set his affections on wealth. He has not sought promotion, nevertheless he has been promoted. Another good thing is that, although engaged in Government employ, he has laboured to promote the welfare of the church. He has been diligent in speaking to his companions in the office as he has had opportunity, in visiting from house to house, in preaching upon the streets, and in teaching in the Sunday School. He does not fail to encourage the brethren by seeking their welfare in various ways. Thus by his speaking, and far better by his Christian conduct, he lets his light so shine that men may behold his good works.

Native Christians engaged in Professions or Trades.—Among our Christians there are few also who have engaged in professions or trades. The reason for this is evident. Formerly, whenever a Hindu embraced Christianity, he was obliged to forsake not only those of his household, his parents, brothers, sisters, relations and friends, but also his share of the ancestral property. This difficulty has latterly been removed by a special law which is applicable to our Christian people. Our Christians had little expectation of getting help from others in establishing a secular business. Not having the capital necessary for engaging in business, it is not strange that there are so few among our Christians who are thus engaged. But notwithstanding the many difficulties in the way, there are some in our churches who have had courage to make an effort to establish themselves in the different kinds of business. Thus they have maintained their independence, some as farmers, some as wood-sellers, some as tailors, weavers, carpenters, &c. Among these was our beloved brother Vishnupunt, who has so recently gone to dwell in heaven. Both before and after becoming a Christian he had a great desire to carry on some independent work. At one time he was a seller of Government stamped paper. Afterwards he arranged with an American merchant in Bombay to gather rags and horns for the market. This furnished some slight means of support to many of the poor people in the villages, while it was, in a measure, profitable to Vishnupunt himself. At length he was obliged to go to Bombay. While acting as pastor of the church there, his desire for independent work was not abated, but rather increased. He many times said that he wished to support himself in the pastoral office, and not take any salary from the Mission. With this end in view he engaged in a new occupation. He had little knowledge of the work, and had many obstacles to contend with, nevertheless he took courage, and in January 1875 he established a small printing press. At first this caused him a great amount

of labour, but he did not give it up. He acquired a great deal of knowledge of printing, and with great effort he obtained work from the Government, and from some of the Religious Societies. Thus his establishment was slowly increased. It was his intention to give employment to Christian men, and thus make them in a measure independent of the Mission, but no Christian men knew anything of printing, and he could not therefore place them in charge of the work. Mr. Vishnupunt was called away, and his many plans remained unfulfilled; but as the work which David commenced was finished by Solomon, so we hope that the oldest son of Mr. Vishnupunt will build up an independent business upon the foundation which his father laid, and that he will also assist the church as much as he is able.

Native Christians labouring in connection with other Missions.—There are two classes of those who became Christians in connection with this Mission and are now labouring in other Missions, viz, those who have dissolved their connection with our churches, and united with the churches of those Missions, and those who, while in the service of other Missions, still retain their connection with our churches. About 35 years ago Mr. M. was a pupil of mine in a Mission school. He afterwards became a pastor of a church, and performed his duties in a faithful and acceptable manner. Afterwards, again, he left that place and went to Berar in connection with the Free Church Mission. His zeal in the work increased from day to day, and he was accustomed to preach in different languages. He has now attained the position of a Missionary. In this position his responsibilities are increased, and he feels greater concern for his work. May God prosper his efforts.

A few years ago the American Board being one hundred thousand rupees in debt, was not able to send out its usual supply of funds. At that time some of the Missionaries freely gave up a portion of their salaries, and some denied themselves in other ways. Nevertheless the funds were not sufficient to pay the salaries of all the native helpers, and some were consequently dismissed. On that occasion some of the Missionaries arranged for some of these men to be employed by other Missions. This shows without a doubt that other Protestant churches are churches of Christ, for it is the duty of Christians to have fellowship with Christians of other denominations.

Conclusion.—Therefore, my brethren, let us not entertain any vain pride concerning any Mission, or any church. But let him that boasteth, boast in the Lord. Let every one inquire in what way, or by what occupation, he can best do the Lord's service. Before accepting any work whatever, let him, like Paul, offer the prayer, "Lord what will *thou* have me to do?" And then let him follow faithfully and courageously the way which the Lord shall show him.

Brethren! The Lord hath not called every one to the ministry. Let him only whom God has called receive that service. Of the remainder "let every man abide in the same calling wherein he was called," and perform his duties faithfully, and then when life shall end we shall be able to say, "I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness,

which the Lord, the righteous Judge shall give me at that day." And the Lord also will say to us, "Well done, good and faithful servant, thou has been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord."

SIXTH PAPER.

A HISTORICAL SKETCH OF THE EVANGELISTIC WORK DONE BY THE AHMEDNAGAR BRANCH OF THE MARATHI MISSION OF THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, IN THE HALF CENTURY, CLOSING WITH THIS YEAR OF 1881.

By Rev. S. B. Fairbank, D. D.

Introductory.—When Gordon Hall and Samuel Nott had succeeded in their efforts to stay in Bombay, although it was not yet certain that they could remain permanently, they gave themselves to the diligent study of the Marathi language. This was their week-day work. But on the Sabbath, feeling that they must join with others in worship, they preached in English at the Admiralty, where they lived, and also at another place a short distance from the town.

Next, being eager to do something for the Hindus, "before the close of 1814, they opened a *school*, which they hoped would in the end become a boarding school of considerable importance to the Mission."

In 1815 "they had acquired such familiarity with the Marathi language that they were able to commence their great work of *preaching the Gospel* to the heathen."

In 1816 they "*translated* several books of the *New Testament*, and prepared some *tracts* in the Marathi language. In 1817 they *printed* a Scripture tract of eight pages, and the Gospel of Matthew.

During the latter part of 1818, Messrs. Hall and Newell made several tours in the Konkan. They "visited the towns and villages for nearly a hundred miles along the coast, collecting information, distributing books, and preaching the Gospel as they had opportunity."

These are the first notices that I find of the work that they began in three of the great divisions of missionary effort. First came Education. Second came Preaching. And third came the preparation, printing and diffusion of the Scriptures and Christian literature in the Marathi language. A fourth division, which has more recently been made distinct by the formation of Medical Missions, was not made a separate department till within the last twenty-five years. But, from the first, our Missionaries imitated the Master by healing the sick. The following incident gives an example of this. When Gordon Hall arrived at Nasik on the 15th of March, 1826, he immediately commenced preaching and *distributing* books. The cholera was raging there, and he labored among

the distressed inhabitants till his supply of books and medicine was nearly exhausted, and on the 18th commenced his return to Bombay. The next morning being attacked by cholera himself, he took the small quantity of medicine that was left, but his stomach immediately rejected it. Then he told his attendants that he should die. He told the heathen who stood around that he should soon be with Christ and exhorted them. He prayed for them and for his wife and children, and for the Mission. At last he three times exclaimed, " Glory to Thee, O God," and died.

Missionary activity is like a great tree with various branches, which are like Joseph's vine, and " run over the wall." These branches are in some sense separate and bear diverse fruit ; but they are all branches of the one Mission tree whose fruit is for food to hungry souls, and " whose leaves are for the healing of the nations." The Preacher, the Teacher, the Bookmaker and the Doctor, have each most important work in hand, and each in his way impresses and blesses others, and earns the " Well done" from the Master. Each uses his special opportunities for communicating Christian truth, and is a light in the darkness. Each has the privilege of doing what is *for him the most important* work.

With the exception of five years, when in charge of the American Mission Press in Bombay, the writer has been allowed to give himself chiefly to the oral preaching of the Gospel. And it is not in disparagement of other departments of Mission work that he thinks this the most important, and esteems himself happy that he has been asked to sketch the history of the Evangelistic work of the Ahmednagar Mission, for the fifty years of its existence. The sketch must be as concise and brief as the subject will allow.

Evangelism, our Primary and Paramount Work.—Preaching the Gospel has been our *primary work* in the city of Ahmednagar, and in the villages of the region round about it. We have depended on no "preparative human instrumentality." Believing that the preaching of the Gospel, in his own language, is sufficient, with the Spirit's help, to convince the mind and affect the heart and convert the spirit of a man, and to bring him to Jesus and save him ; we have gone to men telling them the glad tidings, preaching Christ and Him crucified, sowing beside all waters, assured that some of the good seed would grow and bring forth fruit to Life Eternal. And we have found that " it pleases God by the foolishness of preaching to save them that believe." In reading the reports and letters of the Missionaries that they sent while they were at work here, one soon sees that they regarded preaching as their *paramount work*. When hindered by poor health, or by the pressure of other duties and cares from making preaching their special work, they have regretted it, and expressed their hope that such hindrances might be speedily removed.

The Amount of Preaching that has been done.—Before specifying the different modes and ways in which our Missionaries and native agents have preached the Word, it seems desirable to know how many have engaged in it, and how much time they have given to it ; so that we may form some estimate of the amount of work that has been done. A list of the Missionaries, male and female,—stating the time that each one was living here, with a proper reduction for the time used

for acquiring the language and the time they gave to education, the translation and revision of the Scriptures, the preparation of books and tracts, the superintendence of others, and other work,—will enable us to make an approximate estimate of the number of years that have been given to evangelistic work.

The Number of Missionaries.—Twenty-six Missionaries have been located in this field. Most of these were accompanied by their wives, who were also *sent*, and who wrought with them. Their number is twenty-four. These ladies were more usually occupied with schools and classes of women, but many of them, especially when on tours among the villages, gave themselves as thoroughly to evangelistic work as did their husbands. Three unmarried ladies, also, have been here and had part in the work, but they were mostly employed in education.

Of the 26 Missionaries no one has been in the Ahmednagar district for fully 26 years. One has lived here for 25 years and 11 months. Another, for 25 years and 7 months. Another for 24 years. And the only remaining long residence amounted to 21 years and 1 month. The time of residence of no other Missionary exceeds 12 years, and two were here for only 7 and 8 months. It must not be forgotten, however, that these statements refer only to the Ahmednagar field. Some who were located here for a time, have been located for a time, and in some cases for a much longer time, in other fields, at Bombay, Kolāpûr, Sātārā or Sholāpûr. The total of the time during which these 26 Missionaries resided in the Ahmednagar field is 198 years and 11 months. Allowing for those who began here, a year and a half for acquiring the language—and this is surely not too much—we find the remaining time to be 174 years and 4 months. Then, making a rough division by estimating the time and strength given to schools, translations, tracts, accounts, &c., as somewhat less than a half of the whole, we may conclude that about one hundred years have been given to evangelistic work. Or to put it in another way, about two Missionaries, on an average, have been preaching in this Ahmednagar Mission for these fifty years.

The total time of the residence of the 27 ladies amounts to 208 years and 3 months. Deducting one and a half years for each one who learned the Marathi language here, we have left 176 years and 2 months for efficient work. Then, remembering that a large preponderance of their time was given to teaching, we may assume that 50 years have been given by them to evangelistic work. That is the same as if one lady had been engaged in it for these fifty years.

Evangelism by Natives.—When the Mission was begun in Ahmednagar, in December 1831, there were two native preachers stationed here. They were Babaji of the Brāhman, and Dājībā of the Parbhû caste. Bābājī was a very earnest preacher, but was allowed to remain in the work here only 1 year and 4 months. He died on the 17th of April 1833. Until the Lord gave the Mission the brothers, Haripunt and Nārāyan Khiste, who were Brahmans, and were converted and received to the membership of the church in 1839, Dājībā was the only Native preacher connected with the Mission. Then, for a few years Nārāyan was employed in preaching, and Haripunt in teaching and superintending schools. Afterwards Haripunt became the preacher and Nārāyan taught.

In 1842 Bhāgobā Powār of the Mahār caste began to go from village to village singing his *padè* and telling of salvation by Christ. And Francis Fonseca, who was before a Goanese Romanist, was employed for a time at Ahmednagar. In 1842 Rāmkrishnapunt Modak, a Brāhman, and Mārutirāw Sāngalè, a Wanzārí, were received. In 1843 Khandobā Bhingārdivè, a Rabírpanthī gûrû, and Sakhārām Bhārshankar, both Mahārs, were received. In 1844 Lakshmanrāw Shelake and Lakhirām Māgāde, also a gûrû of the Kabirpanth sect, and Yesobā Powār, brother of Bhāgobā, all three Mahārs, were received. The same year Rāmchandrapunt, a Brāhman, was received at Sirûr. In 1845 Raghobā Chāndekar was received at Ahmednagar, and Shivaram, a gosāvī, was received at Sirûr. These were both Mahārs. These were all employed by the Mission, and constituted its staff of Native Agents when I was allowed to find my home in Ahmednagar, in October, 1846. Eight of the ten were employed in evangelistic work.

In 1848 two of these native agents, Haripunt and Rāmkrishnapunt, were formally licensed as preachers of the Gospel. The others, though men of ability and influence, had received only an imperfect education, and were of that class of Evangelists that we have since denominated Bible-readers.

The number of these Bible-readers was not much increased till 1855. "The Deputation from America" visited Ahmednagar and held a convention with the Mission in November and December, 1854. One of the results of that convention was the occupation of village stations by some missionary families, and the occupation of many outstations as homes by Bible-readers and School-teachers. Mr. Hari R. Khiste, usually known as Haripunt, was ordained as pastor of the first Church in Ahmednagar, and Mr. Rāmkrishna V. Modak, usually known as Ramkrishnapunt, was ordained as pastor of the second Church in Ahmednagar. Mr. Vishnû B. Karmarkar and Mr. Sidobā B Misal, and, in 1857, Mr. Māruti R. Sāngalè received licenses as preachers. Besides these there were in 1856, 38 native agents. More than half of these were usually employed as school teachers. But during some months of the year the scholars were obliged to work for their daily bread and could not attend school. At such times the teachers were employed as Bible-readers, and on this account it seems fairest to regard half the native agents as engaged in evangelistic work. The year 1857 begins the second half of the fifty years we have under review. But as the new departure was in 1855, it is best to divide the half century into unequal parts, the first of 23 years, and the second of 27 years.

During the first period, of 23 years, the total number of years of evangelistic work by our native agents is 128. Of these 16 were by licensed preachers and 112 by catechists, Bible-readers, &c.

During the second period of 27 years, the pastors wrought 195 years, the licentiates 75 years, and the Bible-readers, &c. 724 years, making a total of 994 years, or nearly 1000 years of evangelistic work. Besides this, for the last 18 years, native Christian women have been employed in evangelistic work for women, and the total amount of their service is about 170 years.

To sum up then the various items we have, work by Missionaries 100 years, by Missionary ladies 50 years, by native preachers and Bible-readers 1,122, and by Bible-women 170, making a total of 1,442 years. This

means a vast number of sermons, and addresses, and talks, and conversations, and discussions and exhortations. And many of them were prepared with study and care and were delivered with earnestness and with prayer that they might prove the means of salvation to those who heard them. Had they all been thus delivered, it would seem that their effects must have been far greater than those we see manifested in the churches and among the people of this region. But we would not speak disparagingly of the results that have been attained, in giving the people such knowledge of Christianity that there is a general conviction of its truth and of its surpassing excellence. Were not this people bound, and held by the fetters of caste, we should see them coming in multitudes to profess Christianity.

Different Modes of Evangelism.—We have found that more than 1400 years of evangelistic labor have been performed in this region. Let us now consider the styles and modes in which this labor has been performed. The first and chief of these is the *holding stated religious meetings*, that is, securing the attendance of a company which assembles for worship, and to receive instruction at regular and stated times. In a joint letter, written by Messrs. Graves, Hervey and Read, after they had been three months at Ahmednagar, they write as follows: "Since we came here, we have had statedly three services in Marāthī on the Sabbath. One is early in the morning, with from 150 to 200 blind, lame, leprous, aged, and otherwise infirm and disabled persons, who assemble to receive grain furnished by the benevolence of the English residents. These persons had been accustomed to assemble for grain in the same way, and had received religious instruction from Dr. A. Graham." So it appears that there had been a John the Baptist here before, who prepared the way for our mission. The same Dr. Graham, now living in Edinburgh, is still full of plans and work and gifts for the benefit of the Hindus. "The second service was at 10 A.M., for from 10 to 30 persons, most of whom are in some way engaged in our employment. The third service is held in the afternoon in a chaudí near the bāzār. The number of attendants varies from fifteen to forty." They also write of stated meetings on week-days. "We have a meeting for prayer, and reading and explaining the Scriptures in Marāthì every morning at our own house, and here we have the pleasure of seeing a few persons present who are not in our employment."

These services must have been principally conducted by Mr. Graves, for they write that the other "two had not yet acquired the language so as to use it with much ease." Mr. Hervey died from cholera only two months after this letter was written, and two months later Mr. Graves was obliged, on account of poor health, to go to America. Then Mr. Read had no missionary companion till joined by Mr. Boggs at the end of the year. But Bābājí,—whose interesting memoir, called "The Christian Brāhman," was afterwards written by Mr. Read,—was with him, and was very efficient in preaching. And later in the year they write: "We have erected two small buildings which are used for school-rooms through the week. On Sabbath mornings we have a religious service in each of them for the benefit of the teachers and the scholars; and in the afternoon we have a meeting in one of them for adults, at which about sixty generally attend. The teachers are required to be present."

This last sentence suggests a remark of which we all know the importance. To secure regularity in any stated series of meetings, care must be taken to secure a nucleus, composed of a few regular attendants, or to provide some attraction that is sufficient to draw in outsiders. In England or America people are accustomed to assemble for religious and political purposes, for instruction or for amusement, so that an appointment or a notice will be sure to bring the people together. But here the people need to hear or see something special to incite them to come together. Something felt to be personally important will lead Hindus to arrange for attending at a given place and time. They do arrange for attending various yātrās in the hot season, and doubtless the time will come when they will arrange for and attend Christian meetings. But as yet something is needed to attract and interest them at the time, in order to draw together an audience of outsiders.

It is not necessary to go into tiresome repetition in sketching the history of the stated meetings that have been sustained at the various stations and outstations of this mission. It will suffice to say that every missionary and pastor and every preacher in charge of a station, has secured one or more regular meetings on the Sundays. And most of them have also secured attendance at a prayer meeting, or conference meeting, on some afternoon or evening of a week-day. Most have observed the monthly concert for prayer. It is known as "the Meeting of the first Monday," although some now observe it on Sunday evening. Some have had a meeting for public prayer every morning, but this has generally been in connection with a school. In 1834 Mr. Read "when at the station, expounded the scriptures, with exhortation and prayer, on each morning and evening of the week."

Some of these stated meetings, from the first, were partly catechetical and were therefore similar to the *Sunday Schools* which of late years have become an institution at many of our stations, and under judicious management, have been the means of securing a large and regular attendance of Hindus. The attendance on stated *preaching* services, except by the scholars of schools and those who for some reason have been required to attend, has usually been fluctuating, and the number of outsiders attending them has generally been small. We will give an example to illustrate this. In 1856, after the reception of four young men of high caste, who were well known in Ahmednagar, (viz. Sāwalyārām and Lakshman, Weavers; Shāhurāw, a Brahman; and Kāsambhāī, a Musalmān,) the audiences at the chapel of the second church were very large. The pastor, Rāmkrishnapunt wrote at that time as follows:—

"For four or five months after the new converts were baptized, so many came to the chapel that there was no room for all who wished to hear. And at the height of the excitement, so many came that the chapel, and the veranda, and the yard, and the whole street before it were full of people. At that time the people who came were so rude that their noise and confusion disturbed our worship and gave us great trouble. At the same time we were rejoiced that so many heard the instructions of God's word. But, as the water of the ocean after coming up at the flow, always goes back at the ebb, just so after the excitement and the confusion attendant upon these religious changes had subsided, a general apathy began to prevail, and very few came to hear the preaching of the Gospel."

The experience of every missionary and pastor has been similar. If for any reason the attendance at his regular meetings has been greatly increased by an influx of outsiders, that is, of those who were not members of his church or attending his schools, it has been like the flow of the tide, to be followed by the ebb, or rather, like a flood in one of our Deccan rivers which fills all its banks, but is succeeded by a small stream that for months is hardly noticeable, as it creeps along through the broad sandy bed of the river, or at times hides itself entirely in the sands.

Street Preaching.—Another mode of evangelistic work is street-preaching. Some missionaries may have reduced this to a system and made it regular and stated, but the history of their work shows that most of those connected with this Nagar mission have carried it on only irregularly. In that joint letter written in March 1832, from which we have quoted before, we read that the founders of this mission made a practice of "going into the streets to converse with, and preach to, as many as would hear them, every day when health and other circumstances would admit." Similar reports occur in the printed letters of missionaries all along these fifty years. Indeed all earnest workers have engaged in it to a greater or less extent. When our Theological School is in session "the young men with considerable regularity have gone daily, in companies of two or three, for street preaching or some other religious work." For some years the pastors living in the valley of the Godāvarí had an association which they called the Love-promoting Association. They assembled once a month at the houses of its members in rotation. It was intended for conference, reading essays and discourses, &c., for mutual help and improvement. But one of their exercises was to go out, two and two, into the village where they met, for street preaching. In one report they say: "We have each one of us, in every place, with earnestness and sympathy, in the village and in the Mahār quarter, and in the Māng quarter, as well as in the Christian assembly, told of the love of Christ." It is a pity that during the scarcity this meeting fell into disuse, and it has not yet been revived. A similar assault on the Kingdom of Satan, at all points in the city of Ahmednagar, has been one of the exercises at the annual gathering in October.

Itineracy.—The next form of evangelistic work to be referred to is the tour. And this general term includes several varieties which it is well to distinguish.

Periodical Visitation.—One kind is the visiting of certain villages from time to time. It more nearly resembles stated preaching than the long tour does. It is suggested by a remark in that same joint letter. We read that "one of our number in company with Bābājī, a native convert, has made a short tour of ten days to some of the neighboring villages. Sixteen villages were visited." These were villages along the Sina river to the South of Nagar and were likely to be, as they have been, visited frequently. Mr. French selected as large a number of villages in the Sirûr field as he could visit in one season, and he made it a point to visit them as frequently as posible, and at least once every year. Thirty-five years ago we had schools in a circle of villages that were from *ten to fifteen* miles distant from Ahmednagar. The teachers' pay depen-

ded on the result of the monthly examination. This insured a monthly visit by the missionary in charge, or the inspector, and was the occasion of the Gospel being preached in those villages with a good degree of regularity. Some missionaries have been careful to have the Bible-readers under their charge visit a circuit of villages every month. And some of the Bible-readers worked systematically, making their appointments and telling the people at a village when they would come again. This periodical visitation has been abundantly practiced in our mission, but not so universally as would have been desirable. It has some advantages over stated services in a city. The preacher is likely to meet the same people whenever he comes. He learns to know them well, and he may be known as their friend and helper. The same result might be attained in a city by preaching at a school house, or a Chaudī, at an hour when those living near by would be at leisure, and becoming interested, would form the habit of coming to the meeting. But in street preaching in a city the audience is composed of those passing by, and it is seldom that one sees a familiar face among them.

Long Tours.—Quite different in its style and design and results, is the long tour, which was much in vogue during the first 23 years of the mission. Some missionaries regarded it with great favor. Mr. Munger particularly made it his special work during the whole cold season as long as his health would allow of his engaging in it. At first long tours were necessary for exploration and gathering information and selecting stations for occupation. Ahmednagar was first visited by missionaries from Bombay when on their long tours, and its fitness to be the centre of our work in this part of the Deccan was noted, and with good judgment it was chosen and occupied. The desirableness of Sholāpûr as another centre was first recognized by missionaries when on tours from Ahmednagar.

Several long tours were made in 1834, that is, in the third year of the Nagar mission. Mr. Read wrote that, "the whole distance travelled over during the last season cannot be less than 3000 miles, extending almost through the length and breadth of the Marāthī country." Mr. Read himself travelled 1100 miles and preached in 125 villages and towns. In 1848 Mr. Munger was out 102 days, travelled 900 miles, and visited 288 villages. He went on horseback, and was accompanied by two Bible-readers. In 1849 he was out 122 days, travelled 912 miles, and visited 509 villages and towns. In six months of 1850 he travelled 73 days, 530 miles, and visited 270 villages. In 1853 he travelled, in 135 days, more than 1000 miles, preaching in nearly 400 villages and towns. At the end of the season for itinerating Mr. Munger would return to his station much worn and exhausted, and he required several weeks of rest to restore his strength and elasticity.

In speaking of such tours at the Bangalore conference, Rev. F. Alexander of Ellore well said:—"I am far from thinking that the Gospel usually works by any magic charm accompanying a single visit of the Gospel messenger." "But it is good on occasions to extend their range and carry the first streaks of light into the dark and settled night beyond them, and thus make a beginning for eventual occupation." It was on a long tour, though made particularly for attending the pilgrimages at Paṭhegāw and Kolhār, in January 1843, that Mr. Ballantine and Mr. Abbott, with Bhagobā and other native preachers, entered the wide door

that was opened before them among the Mahārs of the valley of the Godavarī, and began to gather ears of the harvest that has since been reaped there.

A Third Style of Itineracy is to occupy interesting places for several days at a time. After many years' experience I prefer this mode of itineracy. It allows the missionary and his wife to hold meetings when the people are most at leisure, particularly in the evenings. In the mornings they may secure the advantages of the common mode by visiting other places in the vicinity. In the series of meetings held for the people where his tent is pitched, much instruction may be given, and by God's blessing such interest awakened as will bring men to Christ. This is surely the best way for a mission family to itinerate. The lady receives visits from native ladies and visits them in return. She can choose her time for gathering companies of women and instructing them. In the week or more she is living in their neighbourhood she forms a friendly acquaintance with many of her Hindu sisters that may prove of the greatest importance. In the common way, the time and trouble required for daily removals, viz. the journey, striking and again pitching tents, &c.—detracts much from the utility of the tour. This third style, modified by each individual to suit his tastes and habits, has been more and more approved and used by our missionaries in the Ahmednagar field.

The Use of Tents.—Necessary care in the preservation of health has required most of our missionaries to use tents for living in, on their tours. Some have found it practicable, when going without their families, to depend on *chaudis* (village rest-houses) for shelter. Some have used such a conveyance that they could sleep in it and by stopping in the shade of trees, have been able to dispense with tents. Indeed both the missionary and his wife have found it endurable to live thus on short tours. But this climate is unhealthy to the white man, especially if he unduly exposes himself to the heat by day, and to the wind and the miasma by night. With every precaution, the health of many fails, and the climate so affects most, that a visit to a temperate climate is required after a residence of eight or ten years. So, although the use of tents is somewhat expensive, it is less expensive than the restoration of broken health, and is therefore economical. Our missionaries have judged it to be so and have a supply of tents for their tours in the cold season. It is a supply that would be thought by many rather scant, but which provides for them the necessary shelter.

Collecting Audiences.—When a missionary visits a place that has not been visited before, or that has not been visited for a long time, unless there is some special hindrance, he finds no difficulty in collecting a large audience. But in the letters and reports of our missionaries we find frequent allusions to the difficulty of gathering large companies together after their first curiosity has been satisfied, or at those seasons of the year when the people are busy with sowing their fields or harvesting and threshing their crops, or when something else offers a superior attraction. And sometimes the means that have been found useful to attract attention and draw the people together are also recorded. One has found that going in a company of half a dozen forms a sufficient

nucleus and attracts others to join it. Another notes that continuously reading aloud from the Bible or a tract, is very sure to draw an audience together. Another has better success by the singing of hymns, especially those in native metres. Another has found that all through the cold season, if he rises early and goes to a village before sunrise, he is sure of finding an audience ready for him, around the village fire which is by the Chaudi or near the gate. Great numbers of people collect at pilgrimages, and some have the faculty of going among such crowds and securing attentive audiences, while others have found pilgrimages very poor places for their work. The singing of hymns both for collecting an audience, and for impressing it by interspersing the singing with the preaching, has found favor in our mission more and more. The singing should be good, and for the most part Hindu tunes are preferable. The better the singing, the more useful has it been found. Good singing has a great effect in quieting any excitement or in hushing any distracting noise that has arisen among the hearers. Whenever his audience became unruly, Pastor Vishnupunt would strike up the Marāthi translation of "There is a fountain filled with blood," to the tune used for it by Mr. Sankey, and it would become quiet before the first verse, with its triumphant chorus, had been completed.

The Kirttan.—In his report as pastor of the Second Church in Ahmednagar, for 1862, Rev. Vishnupunt wrote thus :—

"Some of the brethren have made arrangements for singing together the praises of Christ, in other words, have commenced a Christian *kirttan*, on which we think it is plain that God is sending his blessing. Both here and in the villages in the Valley of the Godávari which the brethren have visited for the purpose of holding this kirttan, the people have seemed very much interested. * * From many places the urgent entreaty comes, 'Give us also an opportunity of hearing the kirttan.' Some Hindus even have committed to memory some of the hymns of which it is composed, and a new and deep impression has been made upon their minds in regard to Christianity. The whole matter is yet in its infancy, and the different parts of the kirttan need to be fitted together better, in order to make a harmonious whole. We pray God, the God of David, that he would assist our singers, giving them poetic inspiration, as he did to David, and sweet love-breathing voices, such that through them the truths of the Gospel may make a deep impression on the minds of all who hear them, and that all this may redound to the glory of God."

From that time the kirttan has been a favorite, as well as a most important and impressive mode of Evangelism. A good kirttan is sure to draw a crowded audience and to secure its pleased attention. The instruction given in it is remembered, and some of the hymns and tunes are learned by the hearers and are sung with joy and profit for many a day. Several instruments are required for a kirttan. Those commonly used are the *Vinā*, which looks very different from, but is played like a guitar, by picking the strings with the fingers; the *Sārangī*, which is a Hindu violin; the *Mridang*, a small drum, one head of which gives a low and the other a high note, both heads being carefully tuned to harmonize with the other instruments, and being struck in various ways and with varied effects by the hands and fingers of the drummer; and the *Zhānz*, which is composed of small cup-shaped, sweet-toned cymbals. Several singers also are required, of whom part must be boys whose voices have not changed, as females do not sing in the kirttan. But success depends mostly on the leader. He has his assistants carefully trained

and fully under his control. He sings with them, then stops them by a motion and speaks a while, then has them sing and play again. He usually speaks in a recitative style, explaining or enforcing the sense of the hymns, exhorting, giving apt illustrations, making pointed remarks, that are sometimes humorous, sometimes pathetic, and sometimes heart-searching. The subjects chosen have been various. One of the first I heard was on the praises of Christ, led by Rev. Vishnupunt. Another was on Humility, lead by Krishnarāw the poet, who is the most popular man we have for a leader. Another was on Prayer, lead by Rev. Kāsambhāī, who is also a favorite leader. Then Krishnarāw gave fine ones on the Flood, the Prodigal Son, and the story of Job. We have had kirttans on the Creation, and stories of Moses, Jonah, &c. The holding of kirttans is somewhat expensive, and so they are not used excessively. But several of them are held each year, at the time of the October meetings in Ahmednagar, and never fail to draw a crowded house.

The Use of the Magic Lantern.—Several of our missionaries have found the Magic Lantern, or its more improved form, the Sciopticon, very helpful in Evangelistic work. Pictures illustrative of Scripture history, or biography, or parable, form the more useful part, while some chromatropes and illustrations of Natural History or Astronomy, &c., are good for preludes and interludes. The pictures can be seen well by thousands of Hindus, (who can sit very close together,) if they are judiciously seated. One evening I counted a large audience, and found there were fully a thousand, and that more than a quarter were women, who sat on one side. They sat perfectly quiet for nearly two hours looking at the pictures and listening to the instruction and exhortations that were suggested by the pictures.

Mr. Bruce, who regularly makes use of both the Kirttan and the Sciopticon on his tours, has found that the latter would draw the larger audiences. He has introduced a valuable addition, by preparing slides that contain verses of Christian hymns, and having them sung while such of the audience as could read, would have them in sight, and might join. There was a hindrance before to singing during the exhibition of pictures, as only those hymns which had been committed to memory could be used without lighting up to enable the singers to read.

English Lectures.—In Ahmednagar Mr. Park and Mr. R. A. Hume, and, to a less extent, our other missionaries when there, and gentlemen in the employ of Government, have given lectures in the English language, and so have drawn together audiences of those who would not have assembled to listen to anything in Marāṭhi. The subjects treated were various, and the promoters were pleased to find that when religious subjects were appointed for lectures the audience did not diminish.

Private meetings for conversation or for study in English have also been used to some extent for getting access to young men and cultivating friendly relations with them, which might prove the means of their spiritual benefit.

Meetings for Discussion.—When I joined the mission there was a debating society whose meetings were held in the Boys' Seminary, of which Mr. Forjett, then superintendent of the Nagar Police, was a pro-

minent member. It was attended by young men of the different classes of society, and matters of religious, moral, or secular interest were discussed with great freedom. Again, in 1853, a society, sustained in a great measure by Messrs. Haripunt and Dâûd, in which Government teachers, writers and others, who had deistical tendencies, but were disposed to inquire about Christianity, took part. Of this we read in the Annual Report as follows:—

"There has been, nearly the whole year, a weekly meeting for the discussion of religious and moral subjects, at the Ahmednagar Native Library. And there our Native Assistants have had the opportunity to present the great truths of Christianity, and to show the reasonableness and wisdom of embracing them. * * * At length the opposing party did not dare to introduce the subject of Christianity."

In these and other ways our missionaries and native agents have become "all things to all men, if by all means they might save some."

Suggestive Incidents.—In examining the historical records of this mission, I have found very little expression of the personal feelings of the missionaries or of the native agents with regard to their work, except so far as they might be inferred from the tone and style of their communications. They were averse to telling their feelings in papers that were likely to be printed for the use of the public. Letters to friends, had we access to them, would doubtless supply what many would regard as a deficiency. I will relate two or three incidents that show the feeling of responsibility with which some at least have done their work.

A missionary, accompanied by a Bible-reader, who told me the story, came to a village that seemed deserted. The people were at work in their fields. The preachers went about the village for hearers. At last they found a poor old man. The missionary had already preached in two villages that morning and had still another to visit before reaching his tent, so he was not inclined to spend much time in talking to this old man, yet wishing to do his duty even to him, he stopped his horse and said, "Hear! you are a sinner, and in danger of hell; but God has sent a Saviour for you. Look to Jesus to save you." Then giving his horse the rein and a touch of his whip, he started on a gallop for the next village. As soon as he found opportunity the Bible-reader asked the missionary what good he thought these few words could have done for that old man. He answered "At any rate his blood will not be found in my skirts." That missionary did not feel that he did his duty if he failed to improve any opportunity he had for warning his fellow man.

Another incident that occurred lately was this. While I was addressing a village audience, one of my Bible readers came up, and when I had finished he began, and interested the people through a somewhat lengthy address. The specialty, which was new to me, was that when he had finished his message, before going away, he solemnly took his hearers to witness that he had done his duty by them, so that when he and they would come into judgment, they could not say that he had failed to tell them, to the best of his ability, of the way of life. They answered by saying that he had done his duty.

The third is related in our report for last year, and was extracted from the report of our esteemed native evangelist, the Rev. R. V. Modak. He says:—

"I went to a certain village and stopped in the village rest-house. Toward evening I went out, but was unable to obtain any audience. Some surveyors had

come there, and they were engaged in their work. At night I went to the rest-house of the Maharwada and preached to an audience of 30 or 40 men from 10 o'clock to 11½ o'clock. They listened with very great interest, and one man declared before them all that he had resolved to be a Christian. Last year I went twice to that village. The first time ten or twelve men were present, but they raised objections and made great opposition; and the second time I got no audience at all. For this reason I felt very doubtful whether I should get any audience at this time. Nevertheless I sent my servant to invite the people to come to the rest-house, and I prayed that we might yet have a pleasant time among those people. My man returned and said, 'When they are assembled and ready to hear, they will call you.' Again I prayed, and waited until half-past nine, but no one came. I then sent my man to them again, and again I prayed. Soon the man returned and said that they were all ready, and I went forth rejoicing. It was then ten o'clock. Four or five men were in the rest-house, and when we had lighted a lamp, twenty or twenty-five more came in. There were also a few women. Seeing them the men were angry: but I said, 'Let them come; they have immortal souls and need salvation as well as you.' . . . . I then preached to them for an hour and a half, and they listened most attentively. They said 'You must come often and tell us these things, and you must give us a school for our children.' Then, having prayed with them, I came away. This experience led me to think how the Lord had heard my prayer and given me such a good opportunity in this place. I felt that it was only by the influence of the Spirit that those who had formerly rejected and opposed me now listened with so much interest, and I thanked the Lord for it. Where the people reject us there we should often go, seeking the help of God. If they reject us repeatedly, still we should go again, trusting in the Lord, and they will at length receive us. This lesson I have learned from the above experience, and I have written it because it is my wish that other preachers of the Gospel may learn the same lesson."

Another exhortation would be appropriate, viz., that the minister, at the expense of his personal habits and arrangements, should seize on his opportunities though offered him at unseasonable hours, and should adapt himself to the times, and, in non-essentials, to the habits of the people for whom he labors.

Christian Villages.—The policy of our mission has been opposed to the gathering of Christians together into villages where they would live under the watch and care of missionaries. We have thought it more desirable that they should grow in their new life among those who had known them before, and who would see in them illustrations of the power of Christianity to improve and reform its followers. We had hoped that Christian villages would here and there spring up, from the regeneration of the people in places where Christianity took deepest root. But this hope has been only partially realized. There are some places in which the Mahar quarter is so largely Christian that it is spoken of by the heathen as the Christian quarter.

Instead of gathering the Christians together, our mission has endeavoured to supply them at their own homes with teachers and preachers, and so form outstations, which should be so many centres of light and Christian influence. The first outstation attempted was undertaken before there were any villagers brought in to our churches. Ranjangaw, ten miles south-west from Sirur, was chosen, and the preacher, Dajiba, went there to live in May 1844. He met with so much persecution and trouble that he at length gave up his attempt to live there. There was no Christian there. His going there was like a tour among heathen villages. It was carrying war into the enemy's territory, and when persisted in, it insured uncompromising opposition.

In 1845 an outstation was begun at Mahādèv's Wadālè, 40 miles north from Ahmednagar. Two Christians resided there, and gave land for the house and chapel. There were Christians and inquirers in several adjacent villages. There also fierce opposition to the preacher and his work was soon experienced; but the place was occupied as an outstation till the Barkers occupied the village of Khokar, near by, as a mission station. This Wadālè was occupied, in the first place, by Mr. Haripunt Khisté, and afterwards by other preachers.

Newāsé, the Shiretown of the *tālūk* of Newāsé, was occupied in 1849. The story of our obtaining a good *wādā* there in the central part of the town is too long for reproduction here. Mr R. V. Modak, who first occupied it, had a rough time for months. It has been continuously occupied till the present time.

In 1853 Chāndé and Dedgāw were occupied as outstations. Then Kolgāw was occupied in 1855. These three villages contain now the residences of the pastors of the Churches that are called by their names. In 1856 there were 15 outstations. In 1870 there were 31. Now in 1881 there are 46. Their formation has been in accordance with our plan to make the school and the church, as far as we had the means, accessible to the Christians while living in their own villages. We think that thus Christianity will be more like leaven to the whole population, and that thus the Christians will be more hardy and will sooner become self-reliant and self-supporting. There are religious services at these outstations on Sunday at least. There is usually a school at each of them, in which lessons from the Bible are taught and Christian morality and truth are inculcated. As the Christians in such a village grow in knowledge and religious experience, they more and more "shine as lights in the world, holding forth the Word of Life."

Rural Stations.—Following the same plan of bringing Christianity, as seen in the life of its teachers, near the people, missionaries with their families made their homes in villages. A site for a house was procured in Prawara Sangam, where the Pera river unites with the Godāvari, 40 miles N.-E. from Nagar, in 1847, but on account of the poor health of his wife, the missionary appointed to live there did not build a house. In 1856 a mission family began to live at Khokar, which is 40 miles north from Nagar. In 1857 another family began to live at Wadālè, 26 miles N.-E. from Nagar. Then a third occupied Rāhûrí, 22 miles N.-W. from Nagar. For a time mission families made their homes in Kolgāw, 22 miles south of Nagar, and in Pimplas, 48 miles North-west from Nagar. The results of this occupation of the rural districts, as seen in the growth of the Churches and of the Christian community, though not so fast and vigorous as we had fondly hoped it would be, have been marked and encouraging. Christianity and Christian living are understood and approved of in this region.

Congregations of Nominal Christians.—The formation and culture of communities of nominal Christians, which are called "congregations" in Southern India, where they have proved of great value, is a branch of the work that has not, unfortunately, been developed in this region.

There was a congregation formed at Jalna, of which we find notices in the *Missionary Herald* of 1834 and 1839. But it faded out. An effort was made in 1852 "to organize village congregations as the basis of a pledge, requiring the subscribers to forsake idolatry, keep the Sabbath, listen to Christian instruction, and try to walk according to it. This pledge was made the condition of a school to be taught by a Christian for the education of the children of such as would subscribe to and keep it. Six congregations were organized on the basis of this pledge." The report adds that, "Strenuous efforts were made to detach these congregations from us, and in one instance a large congregation of 34 families were so affected by the persuasions and threats of the enemy, that the people hesitated and wavered in their resolution to keep the pledge. As a consequence, they were not furnished with a school, and are not reported as a congregation." It would seem that all these congregations speedily faded out, for we find no mention made of them afterwards. It seems a great pity that this branch of evangelistic work was not vigorously prosecuted and made a success. We surely had the material, but for want of organization and registration, they were not regarded by others as in our connection, and at last thousands that we had evangelized and instructed in Christianity, were gathered into the membership of another society.

Conclusion.—As other papers have been prepared with regard to the formation and condition of the Churches, and with regard to the Educational work of the Mission, I have purposely refrained from referring to those subjects, although a complete description of the evangelistic work of the Mission would include a large part of the matters that will be treated of in those papers. The results of the work that has been done, are as yet seen only in part. There has been little of the harvest gathered. The Christians are mostly from two castes, and they are despised and are comparatively small. The time must come when the intellectual belief in Christianity that is like dormant seed in the minds of many, of other castes, watered by the rain of the Spirit, shall spring and grow and bring forth abundant fruit.

SEVENTH PAPER.

HISTORY OF THE EDUCATIONAL OPERATIONS OF THE AMERICAN MARATHI MISSION FROM ITS COMMENCEMENT TO 1881.

By Rev. L. Bissell, D. D.

The early records of the mission give but a limited account of the first Schools that were established, and we are therefore compelled to make this part of our history very brief. We learn, however, that very soon after Messrs. Gordon Hall and Samuel Nott, the first missionaries in Bombay, had received permission to labor there, (1815,) they opened both English and Vernacular Schools.

I. Day Schools for Boys.

In May 1815, mention is made by the missionaries of a school for Hindu boys, as if it were the first and only one. In November, of the same year, their journal says:—

"Our school is gradually increasing. At present it consists of about 25 boys. We say '*about* 25,' because they are so irregular that they are never all present at the same time. We regret that we have so little prospect of soon finding a suitable person to be employed as assistant, who might relieve us of the principal burden of instruction. We now spend about five hours in the school daily, dividing the time between us."

Before the end of the year they seem to have employed two Brahman teachers, for the journal says, there was an "English school containing 25 boys, and two Vernacular schools, taught by Brahmans, containing about 40 pupils." In the following year several more schools were opened, for it is stated in their report that nearly 300 boys had been receiving instruction in the schools under their care. In 1818, eleven schools are reported, with 600 boys in regular attendance. Three years later they had twenty-five schools in operation, but from a lack of funds were compelled to dismiss ten of them for a time. In 1823, however, they had 26 schools, with over 1,450 pupils in attendance. Writing of these, they say:—

"Our schools, though far from being what we wish they were, continue to give us encouragement and hope. Their influence on the native population, though silent, and not easily described, is constant, extensive, and in many ways helpful to the object of our mission. We hear of remarks made by the natives to this effect, 'The adults cannot be persuaded to accept another religion; but it may be expected that the boys taught in the religious schools will become Christians, and in this way eventually all the people will become Christian.' Though far from acquiescing in such a sentiment, we consider these schools an important agency, and ardently wish we could have very many more opened around us. At our last meeting we considered thirteen applications for additional schools. But for want of means we were compelled to refuse them."

Among the pupils attending these schools were 116 Jewish boys. The schools were not all in the city of Bombay; many were in the more important villages in the Konkan, where the missionaries made frequent tours, and visited the schools.

A year or two later the missionaries published a report of their schools, and made an appeal to the European residents in Bombay for help to enlarge this department of their work. The result was very encouraging. The Report says:—

"His Excellency the Governor, and many of the highest officers of Government, were liberal subscribers. We resolved to increase the number of our schools to 34, and also to make vigorous efforts to improve them by every practicable means, and by giving them a more careful personal superintendence. In order to insure greater faithfulness on the part of the schoolmasters we have introduced a system of pay by which they receive not according to the *number* of their pupils, but according to their *proficiency*. We have also decided not to have our schools dismissed on the Lord's Day, as heretofore, but to have the pupils employed on that day in learning *moral lessons only*. On the old plan the Sabbath was a day of idleness to the pupils, and of business to the master. Neither we nor our teachers can retain the boys in school during their own holidays; and when we add 52 days of idleness to about twice that number spent in idolatrous festivals, we find nearly half the year is lost We think the pupils will get a more correct idea of the Christian Sabbath by coming together and learning what is purely religious than by being dismissed."

These schools were continued in Bombay and the Konkan for many years. In 1825 there were thirty-five schools, containing two thousand children. When Ahmednagar was occupied (in 1831) as a station in the Deccan, day-schools were opened in that city, and in the villages of the district. The same method was afterwards adopted in Sirur and Satara. It is believed that not less than 10,000 boys were taught to read, and received some knowledge of Christian truth in these schools.

These day-schools were necessarily taught by unconverted Hindu teachers, mostly Brahmans. It was impossible then, and for a long time afterwards, to obtain any others, nor would the people at that time have sent their boys to native Christian teachers, if they could have been found. But by the use of Christian school books, by frequent examinations, and careful superintendence, these schools were made, as far as possible, the means of giving a knowledge of Christian truth to the pupils. They were also of great advantage in securing the good-will of the parents and people generally, and thus giving the missionary free access to them when he came to preach the Gospel. In these ways the schools served an important purpose, and were perhaps worth all the time and money expended on them. But as a means of leading the pupils to embrace Christianity, they disappointed expectation. Nor is this to be wondered at when we consider the character of the agency at work. In order to obtain service in the mission these Hindu teachers would indeed encourage the boys to commit to memory the catechisms and assigned portions of Scripture. But to maintain a good position among their own people, and thus secure the attendance of a large number of boys, (on which, in part at least, the amount of their pay depended,) they would naturally side with the parents in dissuading any of the pupils from becoming Christians. Thus these boys were not only learning from their teachers that to embrace the religion of the missionary was a disgraceful apostasy; but they were also taught to dissemble in his presence, and pretend to believe the truths which in their hearts they despised. Under such influences it could hardly be expected that many of them would become Christians.

Not all the Hindu teachers were of the above type. There were some who performed their duties with a good degree of fidelity. They did not conceal their admiration of the purity and excellence of Christianity, and their conviction of many of its truths. A few of these afterwards became Christians. But the confessions they made in regard to their conduct while in mission service as Hindus, show how little they could be trusted, as a class, when their worldly interests did not favor honesty. Indeed, while they remained Hindus the very acceptance of service as a teacher under the direction of the missionary, was an admission that for money they would teach what they believed to be untrue; and thus they must either act contrary to their own convictions, or to the interests of the mission.

Gradually the unsatisfactory character of this work came to be understood, and the need of a Christian agency was felt. About thirty years ago most of these Hindu masters were dismissed, and we began to open schools with Christian teachers. Many of these were at first small, compared with the schools previously taught by the Brahmans, and the number of Christian teachers was limited. But by continued effort in this direction, a good number of schools were soon in operation, and we had the satisfaction of knowing that it was a thoroughly Christian agency.

II. The "Seminary" and "Catechists' School" at Ahmednagar.

In the early years of the mission, attention was directed to the need of better educated young men for employment as teachers. Sometimes one of the missionaries would have such a class under his instruction for a few months. In 1835, a plan was presented to the mission for the establishment of a "Seminary," or school for higher education, at Ahmednagar. The plan included the support as well as instruction of those admitted to the school. The boys were to live on the mission premises, and thus be separated in a good degree from the evil influences to which they were exposed in their own homes. It was hoped that by bringing them under good moral and Christian influences, the inveterate habit of falsehood might be eradicated, and a more trustworthy, and perhaps truly Christian character might be cultivated. The plan was approved by the mission, and the school was opened. As the boys received were of different castes, and it was not convenient, at first, to prepare their food on the premises, it was prepared and brought to them by their parents. The lads were required to be present at the daily prayers in their native language, and to attend worship on the Sabbath. In 1837 there were 45 boys in the Seminary, their ages varying from 5 to 14 years.

The Seminary, from its commencement, was under the care and superintendence of Mr. Abbott, (afterwards Rev. A. Abbott,) who proposed a system of rules for the regulation of the studies and conduct of the boys, which was adopted by the mission. Subsequently, Rev. E. Burgess and Rev. R. G. Wilder each had charge of the Institution for a short period.

In 1837, a larger building, 48×24 feet, was erected, which was used as a school-room for the boys of the Seminary, and also as a place of worship on the Sabbath. This was the beginning of the present Chapel of the Ahmednagar Native Church, which has been twice enlarged for the accommodation of the increasing congregation. Rev. R. V. Modak, then a young man, was the principal native instructor in the Seminary during most of the fifteen years of its existence. Mr. Maruti Sángale, and Mr. Rámji Bhor were also for a time employed as teachers in the school.

In December 1846, Mr. Abbott left, with his family, for America. Just before his departure, two of the pupils in the Seminary, one the son of Christian parents, and the other a Hindu, (Mr. Ramji Bhor mentioned above,) were received to the Church. These were called "the first fruits of our labors in the Seminary," meaning the first conversions which had taken place among its students. But there were other fruits, both before and after this, which cannot be computed by simply counting the converts. The Seminary was continued a few years longer, and sometimes numbered as many as fifty or sixty pupils. But in 1850-51, several important changes in our operations were introduced, looking to the employment more exclusively of Christian agents; and to the support and education of such in our schools. Together, therefore, with the dismissal of Hindu teachers from our day schools, the support of Hindu students in the Seminary was also discontinued. In place of the Seminary, what was called the "Catechists' School," was commenced at Ahmednagar. The character and objects of this institution are thus set forth by the missionary in charge of it in one of the annual reports of the mission:—

"This school is designed to supply the mission with agents for carrying on its work of evangelization, and also to meet the wants of the native Christian community by furnishing educated young men, prepared to become pastors of churches, catechists, and teachers of schools. The course of study includes the Bible, Moral Science, Natural Philosophy, Astronomy, Algebra, and English taught as a classic. This last is taught only to those who have already made good attainments in the vernacular. The Theological students also pursue their scientific studies in connection with this school. Young men and lads of promise, selected from the churches in the districts, are here brought together, and receive the instruction and discipline of mind needed to fit them for usefulness. Most of those received to the school are already members of the church; others are the sons of Christian parents, children of the covenant. The parents when able are required to support their children while attending the school. A few young men are received who already have a small family to support. These are instructed so that they can read and expound the Bible, or teach a village school, and then are sent out to their work. Such men often make most efficient and faithful catechists. Others who begin study early in life pursue a more thorough and complete course, and are fitted for positions of greater responsibility and usefulness."

The Catechists' school, with about twenty students, was at first under the direction of Rev. H. Ballantine, who, for nearly thirty years, was the earnest promoter of our mission work at Ahmednagar. But a Theological class having been assembled, the instruction of which required much of his time, the work at the Central Station became too much for one man, and, in 1861, Mr. Bissell was transferred from Sirur to Ahmednagar, to assist in these labors. The Catechists' school remained in his care till he left for America at the end of 1863; after which Mr. Hazen had

charge of it. The number of students increased from thirty to fifty, and one or two years it was as high as sixty. Mr. Sudamajee Powar was an efficient and useful teacher in the Catechists' school during most of the years it was continued.

In 1865, the Christian Vernacular Education Society selected Ahmednagar as the place for their Educational Institution in Western India. J. S. Haig, Esq., was sent out to take charge of the work; and under his direction they secured pleasant and spacious premises in a healthy locality; erected commodious school-rooms, dormitories, and teachers' houses, and later a bungalow for the residence of the Superintendent. These buildings involved an expenditure of not less than 20,000 rupees; and with these equipments Mr. Haig has been conducting a Normal school for the instruction and training of Christian vernacular teachers. The Society offers to receive to the Institution students from the different missions in Western India, and train them for their work. Our mission availed itself of this offer, and, in 1867, it closed the Catechists' school, and sent the students to the C. V. E. Society's Institution. The mission pays for the support of its students, but the teachers, books, and training are all furnished by the Society. For the last fifteen years we have been indebted to this Society and its efficient Superintendent for this great help in our work.

III. Day Schools for Girls.

The first school for girls of which we find mention was commenced by the American Mission in Bombay in March 1824. It was taught by a native woman named Gangabai. This, it is believed, was the first School of the kind on this side of India. As soon as it was opened, two English ladies in Bombay offered to pay all the expenses of the school. But in the month of May following, there was a serious and fatal outbreak of cholera, "and among the dying thousands in Bombay, Gangabai, the schoolmistress, was one. As no one could be found to take her place, the school was broken up."

We regret that no further mention is made of this Gangabai, the first native woman employed in Bombay to teach a Christian school. How did she herself learn to read? And in the face of the odium attaching to such an occupation, where did she get the courage to enter upon it? How mysterious the stroke which called her away when she was the only one to be found who could and would teach this school!

Not long after, however, these efforts were renewed, and several schools for girls were in successful operation, with male teachers superintended by the missionaries and their wives. At the close of 1825, the number of pupils was 75; and in August 1826 their report says:—

"We now have nine schools for girls attended by 204 pupils. Among these are several daughters of Brahmans, and many others of high caste. They are taught reading, writing and arithmetic; and commit to memory the Ten Commandments and a catechism prepared for them. About 80 of these girls have learned to write."

At the close of 1827, Miss Cynthia Farrar joined the mission, and engaged in earnest efforts to improve the schools for Hindu girls in Bombay. She labored incessantly for this object, and, considering the strong prejudices of the natives at that time against female education,

she achieved a wonderful success. In the report of the mission for 1829, it is stated that the number of these schools had been increased, so that there were over 400 girls in attendance, of whom 122 were good readers, and could write a fair, legible hand.

In 1832, a public examination of the girls was held, of which the following account was given in a native paper of that time. It first appeared in Guzarati in the *Bombay Hurkaru and Wartaman*, and the English translation appeared in the *Darpan*:—

"Last Thursday, November 29th, there was an examination at the American Mission Chapel in Bhendi Bazar of the schools for Hindu girls. Many European ladies and gentlemen were present, and we also attended. At 11 o'clock the children were examined in Marathi, which they read fluently. They answered questions promptly, and sang a Christian hymn in a pleasant manner, seldom excelled even by English children. After the examination in reading was concluded, the girls' needlework, embroidery, and the stockings they had knitted, were exhibited; and these appeared equal to work of the same description performed in England. There were children's woollen stockings finer than those made in England. The ladies present praised the girls, and the lady who had taught them. The children having learned so much during the short period of six months, [the needlework, knitting, &c.] every one present felt convinced that they would soon learn to make many other useful things. We forgot to mention above that the handwriting of the girls was so neat as almost to pass for lithography.

A later writer says:—

"These schools attracted the attention and received the cordial and efficient support of the highest and best members of the European community. The Governor, the Chief Justice, Members of Council, the Archdeacon (afterwards Bishop,) of the Diocese, and ladies of rank, supported them by their presence at the examinations, and by liberal contributions. In one year Rs. 1,880, and in another Rs. 2,000 were received for the support of these schools. Among the donations was one of Rs. 500 from His Excellency Mountstuart Elphinstone, then Governor of Bombay, and another of Rs. 300 from his successor, Sir John Malcolm."

These schools in Bombay were continued in efficient operation for several years. Changed circumstances made it necessary afterwards to reduce the number of them. Miss. Farrar's health failed, and a visit to America became imperative for her. Other laborers coming to the mission found themselves drawn into other spheres of effort. When Miss Farrar returned to India, she went to Ahmednagar, and commenced the same line of effort there. In 1845 and 1846, it is said in the report, "Miss Farrar has had four girls' schools under her superintendence, containing over 100 pupils." She kept up several of these schools until 1862, the year of her death.

Miss Farrar's careful superintendence of her schools, and her persistent personal efforts, often secured a measure of success where others would have failed. The difficulties she encountered were such as would have deterred most ladies, at the outset, from attempting this kind of labor. Owing to the strong prejudice then existing against the education of girls, there was on the part of parents an utter want of appreciation of the value of the instruction received, and of the importance of regularity in attendance. Hence for any trivial reason the girls might be suddenly withdrawn, and kept at home, or sent to some distant village for a month or a six months' visit. The custom of marrying the girls in childhood was of itself nearly fatal to any plans for their proper education. The

training under the tongue and hand of the *sásu*, (mother-in-law,) was thought more important than the teaching in school; and before the girl was old enough to receive the full benefit of any course of study, she was often taken out of school, and sent to the home of her husband, which means to the home of his parents. It was chiefly by gaining the love of her pupils, and making it pleasant for them to attend her school, that Miss Farrar could keep them long enough to learn to read, and acquire a little knowledge of that truth which has done so much for women in Christian lands. Yet often did she lament that her lifework bore so little fruit, because the girls were withdrawn from her schools, and remanded to all the evil influences of an idolatrous home before there was time for the truth to gain a firm lodgment in their hearts.

Others besides Miss Farrar have felt the above difficulty with regard to this kind of missionary labor. Most of the ladies of the mission at the different stations have kept up one or more such day-schools for Hindu girls. In some places the old prejudice has so far yielded as to allow of the employment of Christian teachers. In such cases we may hope for better results. But to what extent this kind of effort has been helpful in promoting the great end we all seek, the Christianization of India, it is impossible to say. Individual instances occur here and there in which the truth learned in childhood, was recalled by a pupil in after years, and proved the very help needed to lead her into the way of life. But aside from these isolated cases, there is reason to believe these schools have been useful as a preparatory work. Who can doubt that they have done much to remove the strong prejudice against the education of women, and thus have prepared the way for other forms of effort which in the early stages of the missionary work in India were impossible. And although in their discouragement these toilers were often ready to say, we "have labored in vain, and spent our strength for nought," yet in the final summing up it may be seen that their labors held an important place in the system of operations for the overthrow of Hinduism.

IV. Boarding Schools for Girls.

Soon after the first missionaries came to Ahmednagar, their wives began to collect a few native girls into schools; they taught them to read and write, and also the first elements of Bible truth. At first the prejudice against the education of women was so strong that only a few could be persuaded to send their daughters. Mr. Read writes in 1832-3:—

"Mrs. Read has, with much difficulty, and in the face of continued opposition and prejudice, succeeded in keeping up two girls' schools since the first of April; and now she has three. The pupils are all small, but several have made very good progress in reading and writing, and have committed to memory a small catechism, the Ten Commandments, prayers, hymns, &c. These schools are supported by the contributions of European ladies residing at the station."

A few years later, in order to separate the girls from the evil associations and habits inseparable from living among their Hindu relatives, and to bring them more completely under Christian influences, a few were collected in boarding schools. The fact of their being supported by the mission was a sufficient inducement, in the minds of many parents, to overcome all scruples about placing their daughters under missionary influence. But all those received were from good families, and their

caste feelings were respected for the time ; the object being to conciliate them and their friends by kind treatment. There are still a few native Christian women among us who can remember attending such schools in the bungalow of Mrs. Boggs, or Mrs. Abbott, in 1836 and 1837.

In November 1838, it was decided that " one Girls' Boarding School be supported at Ahmednagar, and that this be under the care of Mrs. Ballantine—the number of pupils not to exceed twenty." This was in reality the beginning of the girls' school which has now been continued for 43 years, gradually increasing in numbers from the original twenty to the present 150 pupils. It has been changed from place to place, according as better accommodation was found in one compound or the other, now finding refuge in a chapel, and now in a rest-house, till in this Jubilee year a neat and commodious building has been provided, as it were, a monument of the toil and labor which have already been expended on this School, and an index of the hopes that we cherish for it in years to come.

The account which Mr. Ballantine gives of the school in 1840 is as follows :—

" Mrs. Ballantine has during the past year spent more than two hours daily in the school, giving instruction ; and for several months two hours more in superintending the girls' sewing. She has been assisted by one native teacher, and since the conversion of the two Brahmans, (Narayan Ramchandra, and his brother Haripunt,) they have devoted much time to instructing the girls. The end we propose to ourselves in all these efforts is the conversion of at least some of them to God. And when we see the impression made on their minds we feel encouraged. Many of the girls often mention incidentally that they pray to God daily, and we believe some of them do so. May He hear their prayers and save them. Should the conversion of any of the children in our boarding schools occur, many of the pupils would probably be taken away. Still, the truth they have learned while here may prove a blessing to them even if removed from us."

It is to be borne in mind that these girls were all of Hindu parents. There was then no Christian community from which to collect pupils for such a school. The hope expressed above by Mr. Ballantine in regard to those taken away from the school, has, in some cases at least, been fulfilled.

The number of pupils admitted to this Boarding School was gradually increased, till in 1846 there were 40 girls in attendance, or double the number first received. The report for that year says, " a much larger proportion of the pupils than in former years are the children of native Christians, and this proportion we expect to increase from year to year." The record of this school during these early years contains many accounts of girls taken away by their Hindu parents from fear that they might be led to embrace their teacher's religion. If such a tendency should be the occasion of fear, there was no doubt reason for it. The school proved one of the best feeders of the church. The number of Hindu girls became gradually less, as the Christian community increased. It was hard for the teachers after having instructed and led some interesting pupils to the door of the church, to see them snatched away by the parents, and carried back to inevitable heathenism. It was hard for the girls also; even if some of them continued to hold fast the faith, and were " saved so as by fire." For the children of Christian parents there

was no such ordeal, and the school became more and more largely composed of these. Mrs. Ballantine had charge of it for ten years, till the departure of Mr. Ballantine and family for America in 1849. After they left Mrs. Burgess took charge of it for two or three years, and, in 1852, when Mr. Ballantine returned to India, the school again came under Mrs. Ballantine's care. For another dozen years she laboured for the spiritual good of the pupils in this school, and gathered much fruit. The school was composed largely of the children of Christian parents. During these 12 years the number of pupils gradually increased to over fifty. In looking over the reports carefully, previous to 1865, it appears that over 40 of the girls were received to the communion of the church while studying in the school. This does not include those who united with churches in other places, the home of their parents or elsewhere, soon after leaving the school. These numbers are only occasionally given. In one year it is noted that five of the girls united with the church soon after finishing their studies in the school.

After the second departure of Mrs. Ballantine for America in 1865, Mrs. Hazen had charge of the school till the end of 1867. In 1868, it was transferred from the compound, in the centre of the city, (where it had been held for thirty years,) to the Mission premises on the south side of the city. These are in a more quiet part of the town, and the house of worship being in the same compound, it saves the pupils much going back and forth through the streets of the city. Mrs. Bissell took charge of the school this year, which now had sixty girls in attendance. She sought to systematize more fully the work of the school—arranging the pupils in classes that should succeed each other year after year, and preparing a regular course of study for each year. Mr. Krishnaraw Sángale had been teacher in the school since 1862, and by his efforts had helped much in the discipline and instruction of the pupils. Other teachers had failed, and partly on this account the effort was made to utilize some of the best graduates of the school as teachers. By degrees more and more of them were thus employed, till nearly all of the instruction was given by these mistresses. When Mr. Krishnaraw, in 1871, was compelled by ill health to give up his work as teacher, no one was put in his place. The Report says :—

"Mrs. Bissell has taught two or three hours a day, a pundit was employed to teach grammar and writing, and the female teachers have done the rest."

Speaking of Mr. Krishnaraw's work, the Report says :—

"Besides his work in the school, he has prepared two collections of native lyrics, which have been published by the Tract Society, and are very acceptable and useful to the native Christians. These lyrics he teaches the girls of the school, and the students in our other schools, to sing, and thus they are prepared to use them and teach others after they leave the school."

When His Excellency Sir Bartle Frere, then Governor of Bombay, visited Ahmednagar in 1863, at his own request he came to see this school.

"He expressed himself as especially gratified with the proficiency which the pupils exhibited in Scripture History and Sacred Geography. He was also much interested in their singing, and said that he had not seen a school in this country where singing received so much attention. He regarded this as an important part of education, and an effective means of impressing religious truth on the minds of the natives."

As the Christian community in connection with our Mission grew, the school still increased in numbers, and in 1875 one hundred pupils were in attendance. Miss Ashley took charge of it for one term, but found the

burden too much for her strength, and when Mrs. Bissell left for America in 1876, Mrs. R. A. Hume took charge of it. She loved the work, and for three or four years gave herself earnestly to it. They were years of famine and distress in the country, and the care was doubtless greater on this account. In 1879 her health failed, and in the following year the school again came under the care of Mrs. Bissell.

In the present year (1881) there have been 150 pupils in attendance; but the expenses of the school have by no means increased in proportion to the increase in numbers. Many of the pupils are day scholars whose parents live in the city, and are in comfortable circumstances. These are not supported by the mission. For many years, also, parents living at a distance, who are in the service of the mission, and others when able, have been required to pay one rupee per month for the support of their daughters while attending the school. Thus they are taught that the duty of educating their children belongs to the parents, and that they should ask the help of the mission only when they are unable to meet the expense. By these means the total cost of the school is much reduced, and the way is prepared for native converts to assume the whole expense of educating their children at the earliest possible date.

In order to the full success of a school of this kind, the co-operation of parents must be united to the efforts of teachers and pupils. They should feel the importance of sending their daughters promptly at the commencement of a term of study, and of continuing them in regular attendance. But, on the contrary, many of the parents here think it is of no consequence if they send their girls a week or two after the school opens, or take them away for a few days visit during the term. And, again, it is thought that a wedding in the family takes the precedence of all other events, and that every other kind of work may be suspended to attend on such an occasion. It is only by a continued firm resistance to such absurd notions that the people are gradually educated to a better understanding in these matters. It may be hoped that the next generation of native Christians, many of whom will have been educated in our schools, will be prepared to help more intelligently in this work. The following extract from our last year's report will indicate the arrangements made for the supervision of those supported by the mission :—

"Those from distant villages do not all board together in one large house. They are grouped in circles of ten or a dozen, living in separate houses in the same compound. Each of these circles is in the charge of some elderly Christian woman, under whose direction, the girls assisting, the household work is performed. Thus industrious habits are encouraged, and the girls are not lifted above the station in life which most of them will occupy after leaving the school. They retain the simple dress of their own people, and are taught, with improved cleanliness and order, to make the best use of the humble means they possess.

"Special attention is given to the religious influence to be exerted upon the pupils. Besides the reading of the Scriptures, with instruction at the daily morning prayers, the girls attend the Sabbath School, and have lessons in the Bible during the week. By frequent exercises in singing they become familiar with the hymns and tunes used in worship by our native Christians. The effort is made to keep constantly before them that the end in studying is to fit themselves for life's duties, and that the end of life is to love and serve their Creator."

As we look through the Churches in connection with our mission, we find that a large proportion of the women who now are fulfilling the duties of their position as wives and mothers, or as teachers, received their prepara-

tion for work in this school. Many also have gone to be helpers in connection with other missions. We are thankful that so many of them have proved faithful to their position and are an honor to the school in which they were educated. Their letters show that they often recall with pleasure and gratitude the days they spent here in study. It would be interesting to present a complete list of the names of those who have studied in the school from the first. But, unfortunately, the early lists are not to be found. Many of the names are no longer among the lists of the living on earth.

The sum of the numbers in attendance for the 43 years since the school was first opened, as appears from the reports, is about 2,500. Many of these were in the school but a year or two, while others remained five or six years. If we suppose that the average time of attendance for each pupil was four years, over six hundred girls have been educated in the school. Of these about two hundred have been received to the communion of the Church while pursuing their course of study.

Many of the English ladies resident at the station have, from the first, interested themselves in this school. As they became acquainted with those in charge of it, and the work which was done, their sympathy was enlisted, and they were glad to help. The gifts of such ladies have often enabled us to receive additional pupils, and thus extend the usefulness of the school. Some have continued their annual donation for years after they returned to England. The timely assistance of all who have thus aided this part of our work is remembered, and gratefully acknowledged.

The Indian Female Normal School and Instruction Society has for several years supported five scholarships in this school. When those educated on the scholarships left the school, the Society was ready to employ them as Bible women, provided they were suitable persons to engage in such work. Several of the graduates have been thus employed by the Society.

We have given the history of the school at Ahmednagar more at length, because it has been the principal school of the kind in our mission. But there have been at the other stations both day schools and boarding schools for girls sustained for several years. Afterwards changes in the mission led to their suspension. Mrs. Graves for many years kept a school for girls at Mahableshwar, where Mr. Graves and his wife continued their labors when unable longer to endure the climate of the plains. The school had at times 40 or 50 pupils in attendance. It was sometimes continued at Mahableshwar even during the rainy season, and in other years it was removed to Satara during the rains. This being the only school there at that early date, (1839,) "the ladies and gentlemen visiting the Hills were much interested in supporting it. Besides other donations they built a substantial school-house at an expense of a thousand rupees." But since the death of Mrs. Graves, no member of the mission has been residing permanently at Mahableshwar, and the school has not been kept up.

Mrs. R. W. Hume, in 1840, took charge of a girls' boarding school in Bombay. This was kept up with great care and efficiency for 13 years, till Mr. Hume and family left India in 1854. Many of the pupils were received to the church, and afterwards became valuable members of our Christian community. Dr. Anderson says of this school :—

"On no part of the missionary operations in Bombay did the blessing of God seem to rest so much as upon Mrs. Hume's boarding school for girls. Eleven pupils were received into the church during ten years, several of whom were in stations of usefulness."

It was a great trial to Mrs. Hume to leave this school when she was called to embark for America with her children and dying husband. There being no lady in our mission at Bombay to take charge of it, the pupils were transferred to boarding schools connected with other missions.

V. Theological Instruction.

The need of well instructed native evangelists is felt by every missionary going among the heathen. As soon as converts are made, the question is raised, cannot these men be instructed, and become preachers to their countrymen? The native preacher has many advantages over the missionary in addressing a company of his own people. The language is his mother tongue; the illustrations and methods of reasoning common among Orientals are familiar to him; the objections to Christianity, and the difficulties in the way of embracing it he has himself felt, and knows how they were met and overcome in his own mind. If, in addition to all these natural advantages, he possesses a good knowledge of Scripture, and is endowed with the spirit of wisdom and the love of Christ, he will possess much greater power, as a preacher, than the foreigner.

The want of such helpers in their work led the missionaries to form a class of the early converts, and instruct them in the leading truths of Christianity. The need of pastors was not felt till a later day, when native churches had been organized. Of the young men first instructed, two were examined and licensed to preach the gospel in March 1848. Seven and a half years elapsed before another candidate appeared. Two years later there were two more; meanwhile there had been fifteen native churches organized in the districts occupied by the mission. It was felt that we were not doing enough to prepare pastors for these churches. The action of the mission at this juncture, is indicated in the following extract from our Report for 1860, written by Mr. Ballantine :—

"The Mission at its meeting in October 1859, decided that a class of native assistants should be formed, men of tried character and of some experience in the work of giving religious instruction, and that they should pursue a course of study at Ahmednagar in order to fit them to become preachers of the gospel, and finally pastors in the case of those who may prove acceptable to the Churches. They were to study six or seven months of the year, and spend the rest of the time in preaching or teaching in the villages. The class met at Ahmednagar on the 1st of May, and pursued the studies laid out for them, till November. The young men are ten in number; (afterwards seven only.) While in Ahmednagar they are required to go out every alternate Sabbath to some near village to preach to the people. They are sent out two and two, or one of them accompanies a missionary."

Then follows an account of their studies, including scientific branches, History, Exegesis of Scripture, and lectures in Doctrinal Theology. Mr. Ballantine adds:

"The Providence of God seems to point to the necessity of raising up pastors for the churches which are rising around us. We should like to give them a much better education than we can in the short time which is allotted to this work. But with the education which they receive here, they will be far in advance of the members of the churches they are to serve, and we have strong hopes that they will become good pastors."

After this class had completed its course of study, and the men had gone out to their work, another class of seven was assembled. Others followed in due time. The names of the members of the several classes which have received instruction up to the present time, their present location, work, &c., are given in the following table:—

Table of Theological Classes.

Names of Instructors of the Classes.	Names of Members of the Classes.	Date of Licensure.	Date of Ordination.	Remarks, present Residence, &c.
Rev. H. Ballantine.	Hari Rámchandrá Khisti	March 15th 1848	Dec. 13th 1854, Pastor of the 1st Church at Ahmednagar.	Died Jan. 11th 1864.
	Rámkrishná Vinayak Modak ...	„ „ „	Dec. 13th 1854, Pastor of the 2nd Church at Ahmednagar.	Instructor in the Theol. Seminary at Ahmednagar.
	Sidobá Bápuji Misal	Sept. 18th 1855	June 23rd 1859, Pastor of the Church at Sirur.	Native Missionary at Umrá-wati (Free Church).
	Vishnu Bháskar Karmarkar	Nov. 25th 1857	June 27th 1860, Pastor of 2nd Church at Ahmednagar.	Died August 5th 1881.
	Máruti Raghonáth Sángale	„ „ „	.....	Evangelist at Ahmednagar.
Class of 1860-2. Rev. H. Ballantine. „ L. Bissell.	Kásam Moha adji Dhalawani...	Oct. 1862	Nov. 19th 1863, Pastor of the Church at Khokar.	Evangelist at Sátárá.
	Wanirám Yeshawant Ohol	„ „	Nov. 22nd 1867, Pastor of the Church at Rahuri.	Pastor at Ráhuri.
	Laxaman Mánaji Sálave	„ „	Dec. 19th 1867, Pastor of the Church at Chánde.	Pastor at Chánde.
	Vithobá Laxaman Bhámbal	Oct. 31st 1866	Nov. 27th 1867, Pastor of the Church at Gahu.	Pastor at Sátrál.
	Sadobá Makáji Zádhav	.....	Jan. 25th 1873, Pastor of the Church at Khokar.	Pastor at Sirur.
	Thamaji Rayaji Ráthawad	.....	.....	Teacher in Bombay. (C.M.S.)
	Laxaman Ráwaji Mahatekar ...	Oct. 1862	.....	Teacher in Indápur. (Free Church).

Table of Theological Classes—*(continued.)*

Names of Instructors of the Classes.	Names of Members of the Classes.	Date of Licensure.	Date of Ordination.	Remarks, present Residence, &c.
Class of 1863-6. Rev. H. Ballantine. „ A. Hazen. „ L. Bissell.	Gangárám Lálobá Wágachaware..	Oct. 31st 1866 ...	Dec. 12th 1867, Pastor of Church at Kolgáw.	Pastor at Kolgáw.
	Mahipati Báláji Ankaipagár	„ „ „ ...	Dec. 26th 1867, Pastor of Church at Dedgáw.	Pastor at Dedgáw.
	Jayarám Damaji Bárase	„ „ „ ...	Dec. 6th 1867, Pastor of Church at Kendal.	Pastor at Shingavè (Tukai.)
	Vithal Abáji Makásare	„ „ „ ...	May 4th 1874, Pastor of Church at Sátárá.	Pastor at Sátárá.
	Syaji Mukinda Ráthawad	„ „ „ ...	Dec. 13th 1867, Pastor of Church at Pánchegáw.	Pastor at Pánchegáw.
	Haribá Dagadobá Gáyakawád ...	„ „ „ ...	Dec. 24th 1868, Pastor of Church at Sonai.	Pastor at Mánzari. (Sonai.)
	Dhondibá Tukárám Wágachaware	„ „ „ ...	Dec. 5th 1872, Pastor of Church at Belápur.	Evangelist at Sholápur.
Class of 1869-73. Rev. L. Bissell. „ R. V. Modak.	Anáji Bhágobá Kshiraságar	Oct. 21st 1873 ...	Jan. 1st 1874, Pastor of Church at Sholapur.	Pastor at Ahmednagar.
	Sonáji Chandrabhán Makásare...	„ „ „ ...	July 1876, Pastor of Church (Loni) Párner.	Pastor at Párner.
	Ráwáji Dewáji Powar	.....	Dec. 28th 1880, Pastor of Church at Jámbgáw.	Pastor at Jámbgáw.
	Bhiwáji Dárakobá Kharabas.....	Oct. 21st 1873 ...	.....	Evangelist at Bársê.
	Rámji Ryaji Unde	.....	.....	Preacher in Párner District.
	Sidobá Govind Hiwále	.....	.....	Preacher at Newáse.
	Dagadobá Zádhav	.....	.....	Excommunicated.
Class of 1878-81. Rev. L. Bissell. „ R. V. Modak. „ R. A. Hume. „ J. Smith.	Tukárám Nathoji Dehade	Nov. 2nd 1881 ...	.....	Acting Pastor in Bombay.
	Balawant Chimaji Uzagare	„ „ „ ...	.....	Evangelist, and Inspector of Schools in Ahmednagar Districts.
	Bhujan Laxaman Gáyakawád ...	„ „ ...	(January 1882.)	Pastor at Sholápur.
	Apáji Santobá Bhonsale.....	„ „ ...	.....	Evangelist at Khokar.
	Haribá Gyánobá Gáyakawád.....	„ „ ...	.....	Evangelist at Wái.
	Krishná Bhágobá Gáyakawád ...	„ „ ...	.....	Evangelist and Inspector of Schools in Ahmednagar Districts.

From this table it appears that of the thirty-two students in these classes, only two have been removed by death. One has dishonored his profession, and fallen under the censure of the church. The remaining twenty-nine are still at work in some department of missionary labor in the Marathi country. Twenty-six of these are in connection with the churches and stations of our own mission; and three are employed by other societies. Of the two first licensed, 34 years ago, one, Rev. R. V. Modak, is now an instructor of our Theological students. Fifteen of the twenty-six are serving as many different churches as pastors; and ten others as ordained ministers, or licensed evangelists, or without official licensure, are preaching the Gospel of Christ in the different districts of our mission.

Another class of ten young men was called together at Ahmednagar in June 1881, and commenced a course of study like those who have preceded them. It is our purpose to make this course of study more complete for coming classes as the means of doing so are secured. English is now taught to the students; good maps and a select library are already available. They will also have the advantage of a fuller course of study before entering the Theological school. A convenient Lecture hall has been erected, and dormitories, or houses for the students and their families, while pursuing their studies, have been to some extent already provided; and measures have been taken to furnish more of these.

At the last meeting of the mission, a body of Trustees was elected, to whom the responsibility of selecting instructors, and caring for the interests of this Seminary will be committed. A beginning has already been made by friends in providing scholarships for the support of the students. In other mission fields occupied by the American Board, such educational institutions by liberal endowments have become freed from the necessity of drawing upon the funds of the Missionary Society. Before many years we trust this Seminary may be placed upon such an independent footing.

VI. Conclusion.

We have given a very brief account of our educational work in the past sixty-six years of our Marathi mission. Not all parts of the work have passed under review. Some of the schools have received only a brief notice, or no mention at all. But an outline of our educational operations, and the changes introduced from time to time have been indicated. In conclusion we append a concise statement of our present system of schools. These consist of:—

1. Elementary Schools, for the education of the children of native Christians in the villages. With these also the children of many Hindus, favorable to Christianity, attend and receive instruction. The teachers of these schools being educated Christians, also instruct the adults when there is no Pastor or Catechist living in the place.

2. Station Schools.—These are intermediate between the village schools and the High School; and are sustained at the stations where a missionary resides, and can give them some personal supervision. They were commenced about fifteen years ago. The more promising

lads and girls in the village schools may be brought into the station schools, and supported, if need be, till they are fitted to enter the Boys' High School, or the Girls' Boarding School at Ahmednagar.

3. High Schools.—These are for the education of those prepared in the Station schools. As mentioned above, (under our second head in the historical notice,) instead of opening a separate school of our own in the Deccan, we send our lads at present to the Normal School of the Christian Vernacular Education Society. The superintendent of this school has recently advanced the entrance standard, and introduced English into the course of study; making important additions to the instruction and training afforded at this institution.

The girls of our Deccan districts, who are educated to a higher standard than is afforded at our station schools, are sent to the Girls' Boarding School at Ahmednagar. The parents, so far as they are able, are required to support their children while attending these schools.

In Bombay, Rev. E. S. Hume and Mrs. Hume of our mission have opened a school designed to afford, both for boys and girls, the opportunity to obtain a first-class education. A neat, tasteful, and commodious building has recently been erected for this school, on the new premises purchased by the mission at Byculla, and better facilities are thus offered both to boarding and day scholars.

4. A Theological Seminary at Ahmednagar.—This is for the Biblical and Theological instruction of those preparing to become evangelists, or pastors of the native churches. Of this we have already written under its appropriate head.

Several years ago the mission adopted the following plan for the improvement of its native agency. Lessons are assigned to our assistants in the early part of the year, on which they are called together for examination near its close. The yearly lesson now includes ten or a dozen chapters in some part of the Bible, a chapter in Church History, a chapter in a Theological Class Book, a review of some part of Arithmetic, and exercises in reading and writing. By this means an opportunity and stimulus are afforded for continued self-improvement; and the men are each year becoming better fitted for their work.

Our present educational system is the result of past experience. It has been adopted after careful consideration of what the best interests of our native Christians require, and what laborers are needed by the mission for the prosecution of its work. Less time has been devoted to the higher education of the few; much has been expended in the diffusion of general education among the masses, and in the preparation of such teachers and pastors as are needed by the rising native churches. Further modifications may be required in the progress of our work, and these we are ready to accept when the need of them appears.

EIGHTH PAPER.

THE LITERARY WORK

OF THE

AMERICAN MARATHI MISSION,

1813–1881.

By Rev. Henry J. Bruce.

I. INTRODUCTION.

1. The Commencement of the Mission.—The American Marathi Mission was commenced in Bombay, in 1813. Rev. Gordon Hall and Rev. Samuel Nott, arrived in Bombay Feb. 12th, 1813,* from Calcutta, from whence they had been expelled by the action of the East India Company. Messrs Hall and Nott belonged to the first company of foreign Missionaries ever ordained in America, and, with their three companions, (Judson, Rice and Newell,) were set apart as Missionaries to the heathen, at Salem, Mass., Feb. 6th, 1812. Messrs. Judson and Newell sailed from Salem in the ship *Caravan*, on the 9th of Feb., 1812, and Messrs Hall, Nott and Rice sailed in the *Harmony*, from Philadelphia, on the 18th of the same month, all bound for Calcutta. The Philadelphia company had a long passage, and did not arrive at Calcutta until August 8th. In the meantime Messrs. Judson and Newell had arrived in Calcutta, had been denied by Government the privilege of remaining there, and Mr. Newell had sailed, Aug. 4th, for the Isle of France, expecting Mr. Judson soon to follow. Messrs. Judson and Rice, having adopted the sentiments of the Baptists, resigned their connection with the American Board, and after a brief visit to the Isle of France, Mr. Rice returned to America, while Mr. Judson went to Rangoon and established the Baptist Mission in Burmah. Messrs. Hall and Nott were detained in Calcutta by sickness for some time, but soon found that it would be impossible for them to remain there permanently. They therefore decided to go to Ceylon, but afterwards determined to attempt the establishment of a Mission in Bombay. They were joined by Mr. Newell, in Bombay, March 7th, 1814.

The difficulties attending their situation in Bombay were scarcely less than they were in Calcutta. They were ordered to return to England in a ship that was about to sail. As the time of sailing approached they

* Several official documents state that they arrived Feb. 11th. They entered the harbour on the 11th, but did not land until the 12th. Mr. Hall gives the date of their arrival as Feb. 12th. See letters of Mr. Hall and Mr. Nott in the *Panoplist* for 1814.

saw no way of preventing the order from being carried out, and they determined, if possible, to escape to Ceylon. Going quietly on board a vessel that was bound for Cochin, they reached that place, but while waiting for another vessel to take them to Ceylon, they were put under arrest, and afterwards sent back to Bombay. At another time they were ordered to go to England upon a certain ship, and at the time of sailing they were about to embark, when, greatly to their surprise and joy, they were informed that the order was suspended for the time being. Thus they were kept in suspense for two years or more, not knowing whether they would be allowed to remain or not. In 1815, however, they received a communication from the Governor of Bombay, Sir Evan Nepean, stating that the Court of Directors had given him permission to allow them to remain, if he chose, and expressing his assurance that they should be permitted to remain *so long as they conducted themselves "in a manner agreeably to their office."*

Notwithstanding the difficulties of their position, Messrs. Hall and Nott applied themselves assiduously to the study of the Marathi language from the very first. On the 5th of March, 1813, Mr. Nott wrote to his parents, "Though our state is uncertain, we are commencing the Marathi language,—'We walk by faith, not by sight.'—A very talkative black gentleman is to sit by us, and *beat it into us, three or four hours every day.*" On the 17th of March, in a joint letter to the Secretary of the Board, they say, "our hopes of staying are so strong that we have already commenced learning the Marathi language."

2. The First Mission in Western India.—The Mission that was thus established in Bombay, was the first Protestant Mission in Western India. The London Missionary Society had indeed made an effort to commence a Mission in Surat, and Dr. John Taylor was sent as early as 1807. He reached Bombay on his way to Surat, but so discouraging was the outlook for evangelistic work, that he threw up his commission, and accepted an appointment under Government. It is pleasant to add, however, that Dr. Taylor was always interested in Missionary work, and when Messrs Hall and Nott first arrived in Bombay, they found a welcome to his hospitable home, for a few days, until they were able to secure their "own hired house." The first Mission to follow the American in Western India, was the London Mission, in Surat, in 1815. This was afterwards transferred to the Irish Presbyterian Missionary Society. The Church Mission commenced its operations in Bombay in 1818, and the Scottish Mission was established at Bankote in 1823, and in Bombay in 1828. The Bombay Auxiliary Bible Society was organized in 1813, and is, therefore, very nearly contemporaneous with the American Mission.

3. State of Marathi Literature in 1813.—On the arrival of our first Missionaries in Bombay they found themselves surrounded with impenetrable moral darkness. The native population had scarcely begun to feel the influence of Western civilization. They had not yet awakened from the profound sleep in which they and their ancestors had composedly remained for thousands of years. With none to question the truth of their religions, and the wisdom of their social institutions,

there had been no occasion of sufficient importance to arouse them to any literary effort, either for the defence, or for the extension of their systems. There was not a native press in Bombay, and there was not a native periodical of any kind. The little literature that existed in the Marathi language consisted mostly of translations from the Puranas, the Mahabharat, and other sacred books, giving incidents and legends of Rama, and Krishna, and other Hindu deities. There were a few historical memoirs of native princes; which, as well as the translations from the sacred books, were written in poetical form. These, with a few original poems, constituted the greater part of the literature of the time. And, as the books were few, so also were the readers. Education, which has made such advancement in the last fifty years, was then confined to the few, to the priest, the astrologer, &c., while the masses were consigned to the unmitigated darkness of ignorance and superstition. "A knowledge of important events was conveyed to the people only by uncertain rumour. Generation after generation followed in the tracks of those who had gone before them. Fasts, feasts, yatras, and superstitious unmeaning rites, occupied the attention of the most enlightened. There was little to excite or encourage the spirit of inquiry—little to urge forward in the march of improvement. All slumbered on." It is doubtful if the darkest corner of the land at the present day can furnish a parallel with the condition of the whole country at the time when our Missionaries arrived.

Moreover there was not a single ray of light to penetrate this thick darkness. There was no Bible to put into the hands of the people; and no tract or Christian book had ever been prepared in the vernacular. Had any intelligent native wished to become acquainted with Christianity he would have found no means of pursuing his investigations in his own language. "There was not anything in the shape of a book among the natives which could give them the least idea of the true character of God as revealed in the sacred Scriptures. Everything was to be done. The wilderness was before them, and not a tree in this forest had yet been felled." The Missionary, too, found few if any helps in the way of grammars and vocabularies in acquiring the native language. Seated with an unskilled Pundit he must receive instructions from him orally in regard to the meanings of words and the forms of speech, while the real principles of the language could be obtained only after long and patient comparisons and generalizations. "They began without the aid of grammar or dictionary to acquire the language of the people, and soon were able to tell the people in their own tongue of the wonderful love and mercy of God." How different this was from the circumstances of the present time will be impressively shown, by way of contrast, by the following paragraph from the pen of Dr. Mullens. He says:—

When a Missionary lands for the first time in this country, he no longer finds himself in the destitute circumstances which awaited his first predecessors. There are books at his command to inform him of the country and the people, to whom he has come, to describe their superstitions, and show him how to meet them. He finds grammars, dictionaries and vocabularies to aid him in studying the native languages. He finds, in many places, Hindu students in Missionary institutions able at once to receive his Christian instructions, though delivered in his own language. He finds native chapels erected wherein he may preach; and finds the people prepared in spirit to understand his message. He finds school-houses built, scholars gathered, and school-books suited to his scholars, waiting for him; he finds Christian tracts and translations of the Bible ready for distribution. His

theological nomenclature is already settled, and he has only to learn it as fast as he can. He finds small societies of Christians already gathered, in which his halting efforts in the vernacular may be commenced, and to which converts may be introduced. He finds that a vast amount of secular work, in building houses, churches and schools, has been completed. All the elements of an efficient agency have been prepared, an agency suited to the country in every way, in language, and in thoughts, embodying the knowledge and experience of many men, who spent years of toil in acquiring them. The more this matter is studied, the more highly shall we value the past labors of Indian Missionaries. If human agency must be employed, and if efficiency in the agency is conducive to the speedy attainment of the contemplated results, then it must be allowed that in their literary and other labors, apart from actual conversions, Missionaries have already completed much toward the object of their efforts, the regeneration of Hindustan."

4. Departments of Literary Labor.—Entering upon their labors alone, at such a time, and with the native community in such a low moral condition, our Missionaries soon saw that everything in the way of helps in their work, must be provided by themselves. The oral preaching of the Gospel was commenced as soon as they had sufficient command of the Marathi language to enable them to give expression to the simplest truths. The first literary work that pressed itself upon them was the translation of the Bible into the language of 12,000,000 of people. This was a work of supreme importance, the responsibility of which was deeply felt. The connection of the American Missionaries with the Marathi Bible, will be the first subject to be considered in this Paper. The necessity of having a Printing Press, by means of which they might supply the Scriptures and other books and tracts, was soon felt, and a brief history of the American Mission Press in Bombay will be given. A Christian literature must be provided. Tracts and books must be prepared and printed, and the efforts that have been made in this direction will constitute the third division of our subject, and the fourth division will be in reference to Marathi Sacred Hymnology.

II. THE MARATHI BIBLE.

1. The Serampur Version.—The Missionaries at Serampur, with greater zeal than discretion, formed the purpose to translate the Scriptures into all the principal languages of India. They proposed to the British and Foreign Bible Society that it should furnish the funds for printing the Bible into twenty-six different languages, and they afterwards published portions of the Scriptures in at least thirty of the tongues of India. It was certainly a grand conception, but the wisdom of such an undertaking was a good deal more than questionable. With no practical knowledge of the languages in use outside of the Bengal Provinces, it follows, as a natural result, that the translations into those languages would be unpractical, and well-nigh useless. Such at least was the case with the Marathi version. The translation of the New Testament into this language was completed, and an edition of 1000 copies was printed at Serampur, bearing upon its title page the date of 1807. The Pentateuch was published in 1812, and the entire Old Testament in 1819. The translation proved to be into a local dialect of the Marathi, which was peculiar to a district near Nagpur, and was therefore unfit for general use. It was never adopted, or used, by the Bombay Bible *Society.* The Serampur version was printed in an antiquated style of the

२८ अशे आणी मृत्यूत्व भरण झंशी न पावून, शी व्यास् पशे
२९ प्रत्यायास् पीप्रशाचे अपळ प्रार्थना प्रेश। आधंशी या
घंचे पीपर्यो ने अपघ ईश्वरेष्ट अशे तो पूर्ण भरून या
३० घंस् स्वाडापरून ऊिभनपून् प्रघनांस् बीजपीष्ट। परन्तु
३१ ईश्वराचे आधंस् मृत्युतीन् ऊठपीष्ट। आणी ने आधंसशीरा
गाष्ठछळून योनोशष्टमों अशेरा ने प्रेत्रीनपळ आधंचे साक्षी
शी साशेरा आधंस् आशों प्रान पीपस् दर्शन पीछ।
३२ आणी ने प्रतीक्षा पंछप्रेत्रंस् पीच्छी प्रेश अशे ईश्वराचो
३३ तो प्रतीक्षारा अम्शी ऊिभ्यानपळ घोषणा भरणी चूस्ने
मीशांरा प्रैसा ईश्वरेष्ट अशे ऊिभ्शी साशे प्रत्न अज ऊिभ्यास्
जन्म पीछ अशे या गोष्टी प्रमाणे आंशों बांधीस् ऊठपून
आधंस् आधंचे सनान ने अम्शी अम्यानपळ अशां संपूर्ण
३४ भरणीष्ट अशे। स्वर्गांरा आणीन् फीरून न आमाचे साशों
ने आशों आधंस् मृत्युतीन् ऊठपीष्ट अशे आशों शे गोष्ट
शों या प्रमाणांरा स्पष्ट अशे पाऊशापत स्वीनोष्टरा ने
३५ व्यया तो व्यया ऊिभ्यास् मों शेशीन्। यास्तव तो आणे
दीन् ऊिभ्ने अम्शांरा स्वणरोरा ऊिभ्ने धर्म स्पष्टच अम्शीशे
३६ ऊिभ्शी स्वीस पाछां शेणान नाशोंरा। झंशी पाऊि
पाने शेष्यां ईश्वराचे ईच्छा प्रमाणे अपष्टे नीपरा झळाचो
क्रीया संपूर्ण प्रेश घेतो तेष्यां शोंपी अतीन् अपष्टे पंछ
३७ प्रेत्रंचे सांगाती ऊिभ्रन घेतीन् स्वीस पाशीष्ट। परन्तु
आधंस् ईश्वराचे चूस्नेंचा ऊठपीष्ट आशों झंशी स्वीस
३८ पाशीष्ट नाशों। यास्तव अशे माजरं जाणो या मनुष्याचे व्या
३९ या ऊिभ्ने अपळ पाप मोचन घोषष्टे अशे। आणी जे मनुष्य
आधंस् पीप्यास् भरतो तो मनुष्य सा अरूने घोषाजन् मो

FAC-SIMILE OF A PAGE
OF THE
MARATHI NEW TESTAMENT,
AS TRANSLATED BY THE SERAMPUR MISSIONARIES, AND PUBLISHED AT THE SERAMPUR MISSION PRESS IN 1807.
(Acts, 13: 28—39.)

Modi, (*i. e.* broken,) character, which is very obscure. The printing too is very poor, so that it is very difficult to find any Marathi scholar who is able to read it connectedly. A copy of the New Testament has been obtained, for examination, from the Serampur Mission Library, and a facsimile copy of a single page has been prepared, and is presented with this Paper. A few passages are also transferred, written in the Balbodh character, to show the peculiarities of idiom.

The Serampur Missionaries also translated and published the New Testament in another dialect of the Marathi language which is in use in the extreme Southern Konkan, in the vicinity of Goa. It was called the "*Kunkuna Bible, Vol. V., containing the New Testament.*" Whether the four previous volumes, containing the Old Testament, were published or not, the writer is unable to say. A copy of the "*Kunkuna*" New Testament, dated 1818, may be found in the Library of the Bombay Bible Society. It is printed in the Balbodh character, and is much more easily read than the "*Marathi*" version, but its idioms are less easily understood. A single passage from this version will also be appended to this Paper. It will thus be seen that the Serampur Missionaries translated and published the Bible in two local dialects of the Marathi language, which were in use in the two opposite extremities of the Marathi country, while the language of the great mass of the Marathi people was left entirely untouched. It was a striking illustration of misdirected energy and zeal.

2. The Gospel of Matthew, 1817.—A portion of the Serampur version of the New Testament was in the hands of our first Missionaries, but instead of affording them the help which they needed, it served to impress them with the idea that the translation of the Scriptures was a work which they must themselves undertake. The following extract from a letter written by Rev. Allen Graves, who arrived in India in 1818, will be read with interest. It was addressed to the Secretary of the Bombay Bible Society, Nov. 4, 1831. He says :—

"The first members of our Mission commenced their labors with the most profound respect for Dr. Carey. And as they had a part of his Marathi translation, I presume they had no more thought of changing it, than of changing our English version. They made use of it, and had some books written out in the Balbodh character. But as they became familiar with it, and with the Marathi language, they began to see errors which they could not avoid correcting. This may have led to the supposition that they made his, the basis of their own translation. This may have been the case in their first books, which were a Harmony of the Gospels, Scripture Extracts, and Matthew's Gospel. But they were very soon unable to satisfy their consciences, without taking the Bible which they taught, directly from the original languages. They therefore began immediately to spend a part of every day in endeavoring to increase their knowledge of those languages by particular study. And they afterwards translated directly from the fountain."

The Gospel of Matthew, referred to in the above extract, was completed, and the printing of it was commenced, in May 1817. It was the first portion of Scripture, in the Marathi language, printed in Western India. Dr. John Taylor, who was referred to in the first paragraph of this Paper, had completed the translation of the Gospel of Matthew in 1816, and had made it over to the Bombay Bible Society, but it was not printed until the latter part of 1817, some months after the publication of the American Mission version. It was then issued from the American Mission Press.

3. The New Testament of 1826.—The work of translating the different portions of the Bible was pressed forward as rapidly as the strength of our Missionaries would allow. As different portions were completed, they were printed at the Mission Press, and we find that the Acts of the Apostles was issued in 1818, the Gospel of John in 1819, the Epistles of James and Jude in 1820, the Gospel of Mark in 1822, and the Epistle to the Hebrews in 1824. The Book of Genesis was published in 1819, and a second edition of 3000 copies was issued in 1824. The Gospel of Luke was also published during this period in two or more editions, but no date is assigned to them. The entire New Testament was published in 1826. It was in octavo form, and the different books were paged separately. The type in which it was printed has a straggling, uneven, and uncouth appearance. No punctuation marks were introduced, but the end of a sentence was indicated by two upright parallel bars. As there are no italics in the Marathi the words supplied in the translations, in this, as in several succeeding editions, are enclosed in parentheses. A specimen page of this edition is added to this Paper.

4. The Translators of the Edition of 1826.—There were five Missionaries who were employed, more or less, upon the translation of this first complete edition of the New Testament. They were Rev. Gordon Hall and Rev. Samuel Newell, whose arrival has already been mentioned, Rev. Horatio Bardwell, D.D., who arrived in Bombay Nov. 1st, 1816, Rev. John Nichols and Rev. Allen Graves, both of whom arrived Feb. 25th, 1818. Of these persons Mr. Newell died in 1821, Mr. Nichols in 1824, Mr. Hall in 1826, and Dr. Bardwell returned to America in 1821. Of their work Mr. Graves, the only survivor in India, wrote in 1831 :—

"A considerable part of the first complete edition of the New Testament was made when five of our number were living, all of whom had a tolerably good acquaintance with Marathi, and with the original languages of the Scriptures. Four of this number translated each a part, and each of the others besides the translator revised each part, comparing it with the original, and sending in his remarks to the translator of that part. He then examined all their remarks, and generally corrected his version so as to adopt either the corrections or something equivalent to them. But the final decision of doubtful subjects was made by the translator, in view of the opinions of the rest. Each one of course had the constant assistance of one or more Pundits, who were from different parts of the country." * * * "In making the first copy of the New Testament, for the most part, the sense was given to the Pundit directly from the original, and then he wrote it down in his own words. A very small part only was written by us; and then we endeavored afterwards to procure carefully all idiomatic corrections from Pundits, by a full explanation of words and sentences."

5. Principles on which the First Translations were made.—The principles which governed our first translators in their work, are well stated by Mr. Graves, as follows :—

"In the first place to study the original thoroughly, and to express, as far as practicable, the full sense, and that only of sentences, parts of sentences, words and particles, that stand in the original Greek. To have all these sustain in Marathi the same relation to what precedes and follows, as in Greek. While retaining, if possible, the force and relations of every word, to adjust the same to the obvious sense of the sentence as a whole, and in its relations. When the Greek admits of various and important senses, and when annotators are known to *differ, to render* the passage as open to each sense, if possible, as the Greek is,

कोणत्या प्रहरीं चोर येईल हें जर घरधनी समजता तर तो
४४ सावध राहून आपलें घर फोडुं न देता ॥ याकरितां तुम्हीही सिद्ध
व्हा कां तर ज्या घटकेंत तुम्ही कल्पीत नाहीं त तेव्हां माण
४५ साचा पुत्र येईल ॥ तर त्याचे धन्याने आपले परिवारांस वेळेचे
वेळेस खाणे देण्याकरितां त्यांजवर ठेविला असा विश्वासु आणि
४६ ज्ञानी चाकर कोणता आहे ॥ ज्या चाकरास असें करितां त्याचा
४७ धनी येउन पाहील तो धन्य ॥ मी तुम्हास खरें सांगतों कीं तो
४८ आपले सर्व संपत्तीवर त्याला सेपील ॥ परंतु माझा धनी येण्यास
उशीर करितो असें जर तो दुष्ट चाकर आपले अंतःकरणांत म्हणे
४९ ल आणि सोबती चाकरांस मारूं आणि मद्यांबरोबर खाउं आणि
५० पीउं लागेल तर ज्या दिवसीं तो त्याची वाट पाहात नाहीं आ
शि ज्या घटकेंत तो जाणत नाहीं तेव्हां त्या चाकराचा धनी येई
५१ ल आणि त्यास कापून टाकील आणि जेथे रडणे आणि दांत
खाणे होईल तेथे ढोंग्यांबरोबर त्याला वांटा देईल ॥

पर्व ॥ २५ ॥ तेव्हां दाहा कुमारी ज्यानी आपले दिवे घेउ
न वरला भेटायास बाहेर गेल्या त्यांसारिखें स्वर्गाचें रज्य दाखवि
२ लें जाईल ॥ आणि त्यांमधील पांच ज्ञानी व पांच मूर्ख होत्या ॥
३ मूर्ख ज्या होत्या त्यानी आपले दिवे घेतले परंतु आपणांबरोबर
४ तेल घेतलें नाहीं ॥ परंतु ज्ञानी ज्या त्यानी आपल्या दिव्यांबरोब
५ र आपले भांड्यांत तेल घेतलें ॥ वरस उशीर लागला असतां सर्वां
६ स डुलक्या आल्या आणि त्या झोंपी गेल्या ॥ आणि मध्यरात्रीं
हाक आली कीं पाहा वर येत आहे त्याला भेटायास बाहेर
७ जा ॥ तेव्हां सर्व कुमारी उठल्या आणि त्यानी आपले दिवे
८ नीट केले ॥ आणि मूर्ख ज्या त्या ज्ञान्यांस बोलिल्या कीं आमचे
९ दिवे विझाले आहेत यास्तव तुमचे तेलांतून आम्हास द्या ॥ परंतु
ज्ञानी उत्तर देउन बोलिल्या कदाचित आम्हास आणि तुम्हास

and when this cannot be done, to preserve that sense which seems the best supported. To use pure, correct, and neither the highest nor the lowest Marathi words, but as far as may be, those best understood, and to render the different parts of the Marathi sentences as simple and idiomatical as practicable, but never to sacrifice sense to sound or show. To retain all the figures and idioms of the original, when they are declared by Pundits to be intelligible in Marathi, and not particularly uncouth, but never to adopt any word or expression, which is not sanctioned by all our Pundits."

6. Connection of the Mission with the Bombay Bible Society.—The American Mission carried on its operations independently of the Bombay Bible Society until the close of 1822. Their first communication with the Bible Society in regard to the joint publication of the Scriptures, was dated November 2, 1822. They then solicited the aid of the Society in the purchase, in England, of a quantity of paper, needed for the publication of the New Testament. They also expressed their desire for any assistance which the Society could give them in carrying on this work. The Committee, after considering this request, "resolved to advance the sum of Rs. 4000, to aid in the publication of the proposed edition of the Scriptures in Marathi, requiring the American Missionaries to furnish the Society with copies to that amount." In response to their request for paper, also, the British and Foreign Bible Society made them a grant of 100 reams, which was followed by a second grant the next year of 110 reams, with the intimation that it was ready to "supply, to any extent, what paper was wanted for the use contemplated by the American Mission." From that time until the present the American Mission has maintained intimate relations with the Bombay Bible Society, and with the exception of two or three editions, which will be noted in their place, its work of translation and revision of the Scriptures has been done in connection with that Society.

7. Revised New Testament of 1830.—Some time before the first edition of the New Testament was completed, in 1826, the Bible Society arranged with the American Missionaries to revise the whole for a second edition, to be printed entirely at the expense of the Society. This revision was made entirely by Mr. Graves, who wrote as follows in regard to it:—

"The agreement with the Bombay Auxiliary Bible Society, for the 2nd entire edition of the New Testament, was made when three of us, (including Rev. Edmund Frost, who arrived June 28, 1824,) were living; but before it commenced, a holy Providence made me the only survivor; for Mr. Garrett, being only an assistant Missionary, unordained, and unacquainted with the original Scriptures, could take no responsibility. But as arrangements were made and materials ready, and as two advertisements had been printed, and many letters written, for the procurement of those remarks which might assist in the revision, and I had become familiar with the remarks and opinions of my departed colleagues, and had made the Hebrew and Greek my special study, both at home and in this country, I proceeded with the edition, agreeably to the wish of the Committee of the Bible Society."

This revision was completed and issued from the American Mission Press in 1830. In appearance this edition is an improvement upon its predecessor. The type is clearer, although partaking somewhat of the same straggling appearance, and there is an introduction of some of the English punctuation marks. A curiosity in its way is the full stop used at the end of the paragraphs, which is a sort of rosette, of full pica size. The upright parallel bars are still used at the end of ordinary sentences.

This edition consisted of 3000 copies of the entire Testament, while from two to four thousand extra copies of each of the Gospels and of the Acts, were struck off at the same time.

8. Further Revisions.—The New Testament, as now printed in two editions, was not supposed to have reached the highest state of perfection. It had faults which were obvious to all, and as the question of printing a third edition arose in the Committee of the Bible Society, arrangements were made for still further revision. There were now three versions of the Gospel of Matthew, viz. that of the American Missionaries, the one by Dr. John Taylor, referred to above, and one by Rev. W. Mitchell of the Church Mission. The Committee of the Bible Society therefore called for an expression of the opinion of the Missionaries of the Marathi country, and of other Marathi scholars, as to the comparative merits of these three versions, and which would be generally preferred as a basis for a new revision. The result of this reference was the intimation of a preference, by the majority, for the American version, as the most faithful, but with a recommendation that a liberal use should be made of that of Mr. Mitchell, which was the most idiomatic. A Revision Committee was appointed to revise not only the Gospel of Matthew as thus suggested, but to secure a thorough revision of the whole New Testament. On this Committee Mr. Graves was at first appointed, but as failure of health compelled him to return to America in August 1832, Rev. D. O. Allen of the American Mission, (arrived November 27, 1827,) was appointed in his place. Mr. Allen became a most useful member of the Revision Committee, and was afterwards for twelve years the Secretary of the Bible Society. Other members of the Mission were added to the Revision Committee from time to time, as the table appended to a following paragraph will show. The Society published revised editions of the New Testament, and of its various portions, as they were required, but it is not necessary to follow out further, the specific operations of different individuals.

9. The Old Testament Scriptures.—It has been already mentioned that the Book of Genesis was translated and published by the American Missionaries in 1819, and that a second edition of it was published in 1824. We find no mention of a third edition until 1836, when it was reprinted by the Bible Society, in an edition of 3000 copies. Some emendations were made in this edition. They were proposed by Mr. Allen, and, after consideration, were sanctioned by the Translation Committee. Other editions of Genesis were published in 1838 and 1840. Mr. Graves was laboring as diligently as his health would permit, on the other books of the Old Testament. He had the first draft of several books in readiness, and was revising them for the press. "In order to preserve his translation as free as possible from Provincialisms, and to use only such words and phrases as are in general use throughout the Marathi country, he removed to Ahmednagar, to avail himself of the opinion of Pundits in that region." When Mr. Graves returned to America in 1832, he left the Book of Exodus in readiness for the press. In 1833 a small edition of 750 copies was printed. They were distributed largely among the Jews, and so great was the demand for them that by the end of the year another edition was called for. In 1836 an

edition of 3,000 copies of this book was published, after having been revised by Mr. Allen. The Books of Leviticus and Numbers, translated by Mr. Graves, were placed in the hands of the Bible Society Committee, but as they suggested greater changes than he was willing to accept, we find him, in 1836, after his return from America, printing 500 copies of Leviticus at his own expense, the Bible Society also taking 500 copies of the same edition. In 1838, Mr. Graves' translations of Numbers, Deuteronomy, Joshua, Judges and Ruth, were published by the American Mission, the Bible Society taking, by purchase, 500 copies of each. These books were afterwards accepted and published by the Society. The First Book of Samuel was translated by Rev. Mr. Allen, and after revision by the Committee was published by the Society in 1838. The Second Book of Samuel, by the same translator, and the First and Second Books of Kings, translated by Mr. Graves, were all published by the Bible Society in 1842. The Psalms were translated both by Mr. Graves and by Rev. J. B. Dickson, of the Church Mission. It was agreed, in 1838, to print 2000 copies each of the two translations, under their authors' personal supervision. Mr. Graves' version, however, soon prevailed, and, in 1840, a revised edition of 2000 copies was printed. In 1842, Mr. Graves also presented to the Society the translation of the First Book of Chronicles, which was "thankfully accepted," and an edition of 1000 copies printed. The remaining books of the Old Testament were all translated by Rev. J. B. Dickson of the Church Mission.

10. Table showing the Translators and Revisers of the Books of the Old Testament.—The following table, abridged from tables originally prepared by Rev. S. B. Fairbank, of the American Mission, and Rev. J. S. S. Robertson, of the Church Mission, will show, at a glance, the connection which the American Missionaries have had with the translation and revision of the books of the Old Testament, previous to the publication of the first complete Marathi Bible, in 1855. A few slight additions, or corrections have been introduced.

Name of Book.	Translator.	Edition.	Revision Committee.
Genesis	Rev. A. Graves	1822 (?) 1824	
		1836 1838 1840	Rev. D. O. Allen.
		1846 8vo.	
		1855 Royal 8vo.	Rev. D. O. Allen, D.D. Rev. R. W. Hume. Four others, from other Societies.

Name of Book.	Translator.	Edition.	Revision Committee.
Exodus	Rev. A. Graves	1836	
		1842 1846	Rev. H. Ballantine. Rev. D. O. Allen, D.D. Rev. E. Burgess. Four others, from other Societies.
		1855 Royal 8vo.	Rev. D. O. Allen, D.D. Rev. R. W. Hume. Two others, from other Societies.
Leviticus ...	Rev. A. Graves	1835	
		? 8vo.	Rev. H. Ballantine. Rev. E. Burgess. Rev. D. O. Allen, D.D. Three others, from other Societies.
		1855 Royal 8vo.	Rev. H. Ballantine. Rev. E. Burgess. Rev. D. O. Allen D.D. Two others, from other Societies.
Numbers.....	Rev. A. Graves	1837 8vo.	
		1855 Royal 8vo.	Rev. D. O. Allen, D.D. Rev. E. Burgess. Rev. R. W. Hume. One other.
Deuteronomy	Rev. A. Graves	1838	
		1846 8vo.	Rev. D. O. Allen, D.D. Rev. H. Ballantine. Rev. R. W. Hume, Chap. 29-34. Five others, for parts.
		1855 Royal 8vo.	Rev. D. O. Allen, D.D. Rev. E. Burgess. Rev. A. Hazen. Rev. R. W. Hume. Two others.
Joshua	Rev. A. Graves	1838	
		1855 Royal 8vo.	Rev. D. O. Allen, D.D. Rev. H. Ballantine. Rev. A. Hazen. Rev. R. W. Hume, in part. Two others, and Three in part.

Name of Book.	Translator.	Edition.	Revision Committee.
Judges ...	Rev. A. Graves	1838	
		1855 Royal 8vo.	Rev. H. Ballantine. Rev. D. O. Allen, D.D. Rev. E. Burgess. Rev. A Hazen. Two others.
Ruth ...	Rev. A. Graves	1838	
		1855 Royal 8vo.	Rev. D. O. Allen, D.D. Rev. A. Hazen. Two others.
1 Samuel ...	Rev. D. O. Allen, D.D.	1838	Rev. A. Graves. Five others.
		1855 Royal 8vo.	Rev. D. O. Allen, D.D. Rev. A. Hazen. Rev. E. Burgess. Rev. R. W. Hume. One other.
2 Samuel ...	Rev. D. O. Allen, D.D.	1842	Rev. H. Ballantine. Rev. E. Burgess, in part. Two others, Chapters 1-20. Two others, „ 21-24.
		1855 Royal 8vo.	Rev. D. O. Allen, D.D. Rev. A. Hazen. Rev. R. W. Hume. One other.
1 Kings ...	Rev. A. Graves	1842	
		1855 Royal 8vo.	Rev. D. O. Allen, D.D. Rev. R. W. Hume. Two others.
11 Kings ...	Rev. A. Graves	1842	
		1855 Royal 8vo.	Rev. D. O. Allen, D.D. Rev. R. W. Hume. Rev. A. Hazen. Two others.
1 Chronicles .	Rev. A. Graves	1842	
		1855 Royal 8vo.	Rev. D. O. Allen, D.D. Rev. A. Hazen. Rev. R. G. Wilder. Two others.
11 Chronicles.	Rev. J. B. Dickson, C.M.S.	1847	
		1855 Royal 8vo.	Rev. D. O. Allen, D.D. Rev. R. W. Hume. Two others.

Name of Book.	Translator.	Edition.	Revision Committee.
Ezra ... Nehemiah ... Esther ...	Rev. J. B. Dickson, C.M.S.	1847	
		1855 Royal 8vo.	Rev. D. O. Allen, D.D. Rev. E. Burgess. Two others.
Job ...	Rev. J. B. Dickson, C.M.S.	1855 Royal 8vo.	Rev. E. Burgess. Rev. D. O. Allen, D.D. Rev. R. G. Wilder. One other.
Psalms ...	Rev. A. Graves	1838	
		1855 Royal 8vo.	Rev. E. Burgess. Rev. A. Hazen. Rev. D. O. Allen, D D. Rev. H. Ballantine. Four others.
Proverbs ...	Rev. J. B. Dickson, C.M.S.	1855 Royal 8vo.	Rev. E. Burgess. Rev. D. O. Allen, D.D. Three others.
Ecclesiastes and Solomon's Song.	Rev. J. B. Dickson, C.M S.	1855 Royal 8vo.	Rev. E. Burgess. Rev. D. O Allen, D.D. Two others.
Isaiah ...	Rev. J. B. Dickson, C.M.S.	1855 Royal 8vo.	Rev. H. Ballantine, in part. Rev. D. O. Allen, D.D. Three others.
Jeremiah ...	Rev. J. B. Dickson, C.M.S.	1855 Royal 8vo.	Rev. E. Burgess. Rev. D. O. Allen, D.D. Two others.

The remaining books of the Old Testament were all translated by Rev. J. B. Dickson of the Church Missionary Society, and no member of the American Mission appears to have been on the Revision Committee for those books, previous to 1855.

11. Rev. Allen Graves as a Bible Translator.—Mr. Graves, whose name appears in the above history as one of the translators of the entire New Testament, and of so many of the books of the Old Testament, died at Mahableshwar, December 30, 1843. His health had been feeble for many years, but he labored with the utmost diligence, as his strength permitted, in the work which he loved so well. For many years most of his time was given to Bible translations. The Mission Report for 1843 speaks as follows of his qualifications for translating the Bible :—

" For such work he possessed uncommon qualifications, in his knowledge of the original languages of the Scriptures, and his very familiar acquaintance with the native languages. His views of inspiration, and his great reverence for the Word of God, led him to make a more close and literal version of the sacred text than has sometimes been made in the languages of this country. His views of this subject were the result of much reflection, of great reverence of the Scriptures, and of much prayerful study of them."

The Committee of the Bible Society at their first meeting after his death, passed a resolution expressive of their appreciation of his worth, and of the valuable services which he had rendered to the cause.

12. The Marathi Scriptures Complete, 1847.—The work of translation and revision of the Scriptures, progressed from year to year, but the progress was slow. As a portion of the Old Testament was completed and made ready for the press, it was printed at the American Mission Press, then under the superintendence of Dr. Allen. On the 1st day of March 1847, the last book was printed, and Dr. Allen had the pleasure of holding in his hand a complete copy of the sacred Scriptures in Marathi. It was an era in the history of Missions in Western India. On the 25th of that month, Dr. Allen wrote as follows:—

"We have at length the satisfaction of seeing the whole Bible in the Marathi language. On the first day of this month, the last page of the Book of Esther was printed, and I had the pleasure of possessing a complete copy of the Scriptures in Marathi, the only complete copy in the world. Of this I am certain, as the whole was printed under my superintendence. All the Scriptures which have been printed in Marathi, excepting one edition of the Gospels printed many years ago, have been printed at our press."

Dr. Allen also states the reasons why the translation and publication of the Old Testament had been so long delayed. He writes:—

"As Mr. Graves and Mr. Dickson, both possessing uncommon qualifications, and much experience in such work, were engaged upon it, the other Missionaries using the Marathi language felt it to be their duty to devote their time to other kinds of Missionary labor, Mr. Graves was in very feeble health for some years before his death, and his progress in the work of translation was necessarily slow, Mr. Dickson completed his translation some time before his decease, but various circumstances occasioned very considerable delay in its being printed."

13. Difficulties in Bible Translation.—The peculiar difficulties attending the translation of the Scriptures into a language like the Marathi, are so admirably expressed by Dr. Allen, that we pause here to introduce the following extracts from his letters. On the 12th of October 1841, he wrote:—

"The difficulty of communicating Scripture truths, and of describing spiritual affections in a heathen language, and for a heathen people like the Hindus, cannot be well conceived by those who have not experience in labors of this kind. The language of any people is formed by their history and their character. It is a medium for communicating or expressing, such ideas as they have, and such affections as they exercise. The religious words and phrases of the Marathas have, in their meaning and current use, been formed by, and now correspond to, their idolatry and superstition."

Again, on the completion of the printing of the whole Marathi Bible, in March 1847, Dr. Allen wrote as follows:—

"Some difficulties now connected with this work (of translation) will gradually become less as Christian knowledge increases among the native population. No language originating with a heathen people, while restricted to them in its use, can be a medium for properly and truly exhibiting the Christians doctrines, and for describing spiritual and holy affections. Of such doctrines the people have no idea; and of such affections none among them have ever had any experience. To communicate a knowledge of such doctrines, and intelligibly to describe such affections, new words must be introduced and defined; or words already in use must have new and intelligible significations. The language of the Marathas, as well as the people themselves, must be Christianized. And the change in the people and in their language must go on together. Neither can very much precede the other."

14. First Uniform Edition of the Marathi Bible, 1855.—Although the complete Marathi Bible was printed, and a copy of it in the hands of Dr. Allen on the 1st of March 1847, yet it was not printed in uniform style, and very few copies were issued. It was not until several years later that a revised edition of the whole Bible was printed in uniform style. On May 12th 1852, Dr. Allen wrote:—

"Although the entire Bible has been already printed in Marathi, many of the books have been issued at different times, in different type and style, and in small editions; so that very few persons have a complete copy. Even Missionaries who have been laboring eight or ten years among the Marathas, have never been able to procure all parts of the Scriptures. And in addition to the supply of a palpable and urgent want, the revised Marathi Bible will be of convenient size, the whole making only one royal octavo volume; whereas the New Testament in common use has hitherto been an octavo of about six hundred pages."

The first complete uniform edition of the Marathi Bible was published in September 1855 The edition consisted of 1,500 copies in two different styles, viz, 1000 copies large Octavo size, on thin paper, and 500 copies in Quarto size. The Old Testament contained 942 pages, and the New Testament 268 pages, making 1,210 pages in the whole Bible. After the departure of Dr. Allen for America in February 1853, Messrs. Fairbank and Hazen of the American Mission were appointed to superintend the printing of the New Testament for this edition. Mr. Fairbank went to America in May 1855, and the work was completed under the supervision of Mr. Hazen.

15. Rev. D. O. Allen, D.D.—On the failure of Dr. Allen's health in 1852, the Committee of the Bible Society mentioned his long and efficient services as follows:—

"The Committee cannot allow this Report to go forth to the public without particularly noticing the obligation that the Society is under to the Rev. D. O. Allen, D.D., of the American Mission, who has devoted his whole time, and labored with the greatest assiduity and self-denial for the last two years, and without any expense to the Bible Society. The Committee hope that his valuable health will soon be again fully restored, and that he will be enabled to complete this important work" (of carrying the whole Bible through the Press in a uniform style).

Again, in the following year, in response to Dr. Allen's letter of resignation as Secretary of the Society, the Committee resolved:—

"To express their deep-felt gratitude to him for his most important and valuable services to the Society, for the last quarter of a century, first as member of the Committee, and for the last thirteen years as one of the Secretaries, and principal editor of the Marathi Scriptures; and to commend him to the Divine blessing during the further course of his life, in whatever circumstances and situation he may be placed by Divine Providence."

16. Later Editions.—The second edition of the complete Marathi Bible was published on the 31st of August 1857. It consisted of 5,000 copies of small Octavo size, and contained 1,196 pages. It was carried through the Press under the superintendence of Rev. A. Hazen. Again, in 1870, Rev. A. Hazen, then living at Sholapur, was requested by the Committee of the Bible Society to undertake a partial revision, and to superintend the printing of the whole Marathi Bible. Mr. Hazen removed to Bombay for this purpose. The printing was commenced early in 1871 and completed in February 1872, having been just one year in the Press. This edition consisted of 2,000 copies.

In September 1872, the Committee resolved to print a Pocket edition of the New Testament, and at their request Rev. S. B. Fairbank consented to carry it through the Press. This edition consisted of 3,000 copies, and was complete in May 1873. Portions of the Scriptures have been at different times carried through the Press, for the Bible Society, by members of the American Mission, as follows: In 1862 the Gospel of Mark in Modi by Rev. C. Harding and Rev. Haripunt. In 1866 the Books of Genesis and Matthew by Rev. R. V. Modak. In 1868 the Gospels and Acts in one volume, by Mr. Shahuraw Daji, in connection with Rev. Appaji Bapuji of the Church Mission. In 1870 Mark, in Modi, by Mr. Shahu Daji, and in 1873 Mark, in Balbodh, by Rev. C. Harding.

In 1879, Rev. H. J. Bruce presented a paper to the Society containing suggestions in regard to the *printing* of the Bible, by which the whole Marathi Bible might be reduced to two-thirds its present size, and the New Testament to a Demy 16mo. of less than one inch in thickness. This communication was accompanied with printed specimen pages both of Octavo and 16mo. sizes, giving paragraph headings, and Biblical chronology. After consideration by the Committee, several of these suggestions were adopted, and are to be embodied in the new edition of the Bible which the Society has commenced to print during the present year (1881).

17. Official Connection with the Bible Society.—Members of the Mission have from time to time been elected as Joint Secretaries of the Bible Society. So long as the American Mission Press was in operation, the member of the Mission who was acting in this capacity had special charge of the Publication and Issue of the Scriptures. The Joint Secretaries have been as follows:—

Rev. D. O. Allen, D.D.,	from	1840 to 1852
Rev. S. B. Fairbank	,,	1853 ,, 1854
Rev. A. Hazen	,,	1855 ,, 1856
Rev. C. Harding	,,	1858 ,, 1859
Rev. E. S. Hume	,,	1877 ,,

The Members of the Translation and Revision Committee down to the publication of the first complete uniform Marathi Bible, in 1855, have been indicated in the table in a preceding paragraph. The following persons have served on this Committee since 1853:—

Rev. H. Ballantine,	from	..... to 1865
Rev. S. B. Fairbank D.D.	,,	1853 ,, ——
Rev. A Hazen, D.D.	,,	... to 1856 & 1865 to 1872
Rev. Haripunt Ramchandra	,,	1855 to 1862
Rev. R. V. Modak	,,	1855 ,, ——
Mr. Shahu Daji	,,	1868 ,, ——
Rev. C. Harding	,,	1870 ,, 1880
Rev. Vishnu Bhaskar	,,	1870 ,, *1881
Rev. C. W. Park	,,	1878 ,, 1881
Rev. H. J. Bruce	,,	1878 ,, ——
Rev. R. A. Hume	,,	1880 ,, ——
Rev. E. S. Hume	,,	1880 ,, ——

18. The Nagar New Testament.—It now remains only to mention two editions of the New Testament published by the American

Mission independently of the Bible Society. Mr. Ballantine became an active member of the Bible Society's Revision Committee in 1840 or 1841. His connection with this work resulted in his becoming greatly dissatisfied with the translation of the New Testament then published by that Society. He made strenuous efforts to secure a thorough revision of the text, but was overruled by other members of the Committee. There were others in the American Mission at Ahmednagar who shared his dissatisfaction, and they undertook to make the revision themselves. In this Mr. Ballantine was the principal worker and editor. He furnished the text of the new version, while the others assisted as revisers. It was their intention thus to revise the whole New Testament, but their work proceeded only through the Acts. Their version of the Gospels was published in 1843, and afterwards separate books were printed as they were required. Thus in the volume before me the Book of Acts bears the date of 1847, John 1848, Luke 1849, Matthew and Mark 1850.

The remainder of the New Testament was reprinted from the Bible Society's version, and the whole bound in one volume in 1851. This was called "*The Nagar New Testament.*" It was adopted and used by a large number of the Missionaries in the Marathi country. The Bible Society adopted it in 1853 as the basis for their new revision for the edition of the whole Bible published by them in 1857, and also of the New Testament issued by them in that same year.

19. The Reference New Testament.—The Mission decided in 1865 to prepare and publish a Reference Testament in Marathi. The work was assigned to Mr. Ballantine, who entered upon it with a great deal of enthusiasm, but failing health soon compelled him to leave the work to other hands. It was then carried on by Mr. Fairbank, and was made ready for the Press during his residence at the Pulney Hills for several months in 1867. The work was published by the Mission in 1868. It was an Octavo volume of 604 pages. The references were arranged at the bottom of each page. At the end of the book an Index was inserted, giving the subjects of each chapter in the New Testament.

20. The Earlier and Later Versions Compared.—For the purpose of comparing the earlier and the later versions of the Marathi New Testament, we present a few passages, in parallel columns, from the Serampur version of 1807, the American Mission version of 1826 and the Bombay Bible Society's latest version, published in 1878.

Serampur Version 1807.

मात्थी ६: ७–१५.

परंतु तुम्चे कामना करायाचे समयीं देवपूजकांचे असे नीरर्थक वाक्यवय करुं नका कांकी त्याहांचे फार बोलण्याचे साठीं त्याहांची गोष्ट अयकिली जाईल ते हेच् भावना करितेत्? यासाठीं त्याहांचे सारीखे होऊं नका कांकी तुम्चे प्रार्थना करायाचे पुर्वी तुम्च अवश्यक काय हे तुमचे पीता जाणतेत्? यासाठीं अशीच् कामना करा हे आमचे स्वर्गस्थ पीता तुम्च् नांव पवित्र मान्य होवो? तुम्च राज्य प्रकाश होवो? जस स्वर्गीं तस पृथीवींत् तुमची इष्टक्रीया केली जावो? आन आम्च नीत्य भक्ष्य आह्मांस् दा आणि जस आह्मी आम्चे उधारकांस् क्षण क्षमा कर्तों तस आम्च क्षण क्षमा करा? आह्मांस परीक्षेंत घेऊं नका परन्तु अपदांतून उद्धार करा कांकी सदासर्वक्षणीं राज्य तथा शक्ती तथा गौरव तुमच्? आमीन? कांकी तुझी जर माणसांस् त्याहांची आज्ञा उलंघन दोष क्षमा कर्ता तर तुम्चे स्वर्गाचे पीता तुह्मासहि क्षमा कर्तील? परंतु जर माणसांस् त्याहांची आज्ञा लंघन अपराध क्षमा न करा तर तुम्चे पीता आज्ञा लंघन अपराध तुह्मास क्षमा करणार नाहींत्?

लुका १६: १९–२४.

एक जण धनवान् होता तो मनुष्य वैभवी वस्त्र आणि मलमलाने परोहीत होऊन दिवसेंदिवस उत्तम भक्षण करीत होता?

American Mission Version 1826.

पर्व ६:७–१५.

॥ परंतु तुम्ही प्रार्थना करितांना अन्यधर्मी लोकासारिखे व्यर्थ जप करूं नका यास्तव कीं त्यांचे फार बोलण्यास्तव त्यांचें ऐकिलें जाईल ऐसें त्यांस वाटतें ॥ म्हणोन त्यांचे सारिखे तुम्ही होऊं नका यास्तव कीं तुमचा जो बाप त्याजपासीं तुमचे मागण्याचे आगोधर जीं तुम्हास पाहिजेत तीं तो जाणतो ॥ यास्तव तुम्ही ऐसी प्रार्थना करा कीं हे आमचे स्वर्गवासी बाप तुझें नाम पवित्र मान्य होवो ॥ तुझें राज्य येवो ॥ जसें स्वर्गांत तसें पृथ्वींत तुझे इच्छेप्रमाणें केलें जावो ॥ आज आमचें नित्याचें अन्न आम्हांस दे ॥ आणि जसे आम्ही आमचे रिणी यांस क्षमा करितों तसें तूं आम्हांस रीण क्षमा कर ॥ आणि आम्हांस परिक्षेंत अणूं नको परंतु वाइटापासून आम्हास सोडेव यास्तव कीं राज्य आणि शक्ती आणि गौरव हीं सर्व काळ तुझी आहेत ऐसें होवो ॥ या कारणास्तव कीं जर तुम्ही माणसांस त्यांचे अपराध क्षमा करितां तर तुमचा स्वर्गवासी बाप तुमचे अपराध क्षमा करील ॥ परंतु जर तुम्ही माणसांस त्यांचे अपराध क्षमा करीत नाहीं तर तुमचा बाप तुमचेहि अपराध क्षमा करणार नाहीं ॥

लुक पर्व १६: १९–२४.

एक मातबर माणूस होता आणि तो किरमीजी आणि बारीक वस्त्रें पांघरून प्रत्येक दिवसीं प्रकाशित उत्साह करीत

Bible Society's Version 1878.

मात्थी ६:७–१५.

७ आणि तुम्ही प्रार्थना करीत असतां विदेश्यांसारिखी व्यर्थ बडबड करूं नका; कारण कीं आपल्या फार बोलण्यामुळें आपलें मागणें मान्य होईल असें त्यांस वाटतें. ८ यास्तव त्यासारिखे होऊं नका; कां कीं तुम्ही आपल्या बापापासीं मागितल्या अगोदर जें तुम्हास पाहिजे तें त्याला ठाऊक आहे. ९ यास्तव या प्रकारें प्रार्थना करा, हे आमच्या आकाशांतील बापा, तुझें नाम पवित्र मानिलें जावो; १० तुझें राज्य येवो; जसें आकाशांत तसें पृथ्वीवरहि तुझ्या इच्छेप्रमाणें होवो. ११ आमची रोजची भाकर आज आम्हासं दे; १२ आणि जसें आम्ही आपल्या ऋण्यांस सोडितों तसें तूं आमचीं ऋणें आम्हास सोड; १३ आणि आम्हांस परीक्षेंत नेऊं नको. तर आम्हास वाइटापासून सोडीव; कारण कीं राज्य आणि सामर्थ्य आणि गौरव हीं सर्वकाल तुझीं आहेत. आमेन. १४ कारण कीं जर तुम्ही माणसांच्या अपराधांची क्षमा कराल तर तुमचा आकाशांतील बाप तुमचीहि क्षमा करील. १५ परंतु जर तुम्ही माणसांच्या अपराधांची क्षमा करणार नाहीं तर तुमचा बाप तुमच्याहि अपराधांची क्षमा करणार नाहीं.

लूका: अ. १६:१९—२४.

१९ कोणी एक धनवान माणूस होता, तो जांबळ्या रंगाचीं व फार बारीक वस्त्रें घालीत असे व प्रतिदिवसीं डौलानें चै-

आणि त्या धनाढ्याचे द्वाराचे जवळ पड्लेला आणि त्याचे मेजाच झाड्ण झूडणाने उदर पूर्ण करायाचे इच्छेने व्रणाने परीपूर्ण? लांजर नावांचा एकजण दरिद्री-हि होता कुत्र्यांहीं येऊन त्याच्ा क्षत चाट्ल? किंचीत् काळानन्तर दरिद्री मेला आणि दूत मर्तृला आबराहामाच्या वक्ष्यस्थळीं वाहीत झाला? धनाढ्यहि मेला आणि कबरेंत ठेवूला गेला? तदनन्तर नरकांत व्यथीत होऊन् त्या धनवानाने डोळे उघड्ले आणि मोठे दूर आबराहामास आणि त्याहांचे वक्ष्यस्थळीं लाजारास पाहील? तेव्हां तो हांका फाडून बोल्ला अहो अबराहाम पीता मला दया करा आणि त्याचे बोटाच अग्रभाग पाण्यांत बुचकळून माझी जीव्हा शीतळ करायास्तव लाजारास् पाठ्वा कांकीं या अग्नीशीखेने मी व्यथीत होतों?

योहान्न १: १४-१७.

जस अरण्यांत् मोशाने सर्प उच्लला तस जे त्याहांस विश्वास् करतेत त्याहांच सर्व नाश होत नाहीं परन्तु प्रत्येक जण अनन्त परमायु पावूतेत याच साठीं मनुष्याचे पुत्राला उचलन पडेल? जो प्रतीजण पुत्रावर विश्वास् कर्तो त्या प्रतीजणाचा सर्व नाश होत नाहीं आणि अनन्त परमायु होत याचसाठीं ईश्वरानें आपले अद्वीतीय जात पुत्रास दिल्ह त्याहीं त्याच् प्रकारें जगतास प्रेम केल? कांकीं जगतास् दंड कर्तील याचसाठीं ईश्वरानें जे आपले पुत्रास् जगहोता ॥ आणि लाजारस नामें एक गरीब माणुस वर्णांनी असका रोगी होऊन त्याचे दरवाज्याजवळ ठेविला होता ॥ आणि तो त्या मातबर माणसाच्या मेजावरचीं उष्टीं पडलेलीं त्यांपासून आपण पोसलें जाण्यास इच्छिता जाला आणिखी त्याचे वर्ण कुत्र्यांनीं येऊन चाटिले ॥ आणि ऐसें जालें कीं तो गरीब मरण पावला आणि दूतानी आब्राहामाचे उराजवळ त्याला नेलें मग मातबरही मरण पावला आणि पुरला होता ॥ आणि नरकांत व्यथित होऊन त्याने आपले डोळे वर केले आणि फार दुरून आब्राहामास आणि त्याचे उरावर लाजारसास पाहिलें ॥ आणि तो हाक मारून बोलिला हे आब्राहाम बापा मजवर दया कर आणि लाजारसास आपले बोटाचे अग्र पाण्यांत बुचकळून माझी जीभ थंड करायाकरितां पाठेव कांतर मी या अग्नीचे जाळाने अति दुःख भोगितों ॥

योहान्न. पर्व ३: १४—१७.

आणि जसें राणांत मोश्यानें साप उंच ठेविला तसे माणसाचे पुत्राला त्याजवर जो कोणी विश्वास धरील त्यानें नाशास न जावें परंतु त्याला निरंतर जीवन व्हावें झणोन उंच केलें जाणें अगत्य आहे. ॥ यास्तव कीं ईश्वरानें जगावर येवढी प्रीति केली कीं त्यानें आपला येकुलता पुत्र त्याजवर जो कोणी विश्वास ठेवितो त्यानें नाशास न जावें परंतु त्यास निरंतर जीवन व्हावें यासाठीं दिल्हा ॥ कां तर जगाचे अन्याय ठरवायास नव्हे परंतु त्याजकडून जग उद्धरलें शाली करीत असे. २० आणि लाजारस नामें कोणी एक दरिद्री होता त्याला बहुत फोड असतां तो त्याच्या दरवाज्याजवळ पडला होता; २१ आणि त्या धनवानाच्या मेजावरून जो चूर पडे त्यावर आपलें पोट भरावें असी त्याची इच्छा होती; अणखी कुत्रींहि येऊन त्याचे फोड चाटीत असत. २२ नंतर असें झालें कीं तो दरिद्री मेला, आणि दुतानी त्याला अब्राहामाच्या उरासीं नेऊन ठेविलें. धनवानहि मेला व त्याला पुरलें. २३ आणि मृतलोकांत पीडा भोगीत असतां त्यानें आपले डोळे वर करून अब्राहाम व त्याच्या उरासीं लाजारस यांस दुरून पाहिलें. २४ मग तो हाक मारून बोलला, हे बापा अब्राहामा, मजवर दया कर, आणि लाजारसानें आपल्या बोटाचें अग्र पाण्यांत बुचकळून माझी जीभ थंड करावी झणून त्याला पाठीव. कां तर या जाळांत मी क्लेशित आहें.

योहान्न. अ०. ३: १४—१७.

१४ आणि जसा मोश्यानें रानांत साप उंच केला तसें मनुष्याच्या पुत्राला उंच केलें पाहिजे; १५ यासाठीं कीं त्याजवर जो कोणी विश्वास ठेवितो त्याचा नाश होऊं नये तर त्याला सर्वकालचें जीवन व्हावें. १६ कां तर देवानें जगावर एवढी प्रीति केली कीं, त्यानें आपला एकुलता पुत्र दिल्हा, यासाठीं कीं जो कोणी त्यावर विश्वास ठेवितो त्याचा नाश होऊं नये तर त्याला सर्वकालचें जीवन व्हावें. १७ कां कीं जग अन्यायी ठरविण्यासाठीं नाहीं, तर जगाचें तारण त्याज-

तांत पाठविल् ते नव्हे परन्तु त्याहांचे व्दाराने जगताचे त्राण होय?

योहान्न १४: १—६.

अन्तःकरणांत दुःखीत होउं नका तुम्ही ईश्वरास् विश्वास् करा मलाहि विश्वास् करा? माझे बापाचे वाड्यांत् अनेक घरं आहेत् हे जर नसे तर् तुम्हास् मी म्हणतों तुम्हासाठीं स्थान प्रस्तुत करायास् मीं जातों? आणि मी जर जाऊन तुम्हासाठीं स्थान प्रस्तुत करीं तर मीं जेथें राहतों तुम्हीहि त्याठायीं राहायाचे साठीं दुसरेंदा येऊन तुम्हांस आपले जवळ घेईन? मी जेथें जातों ते तुम्ही जाणता ते वाटहि तुम्ही जाणता? तमानी त्याहांस् म्हटल हे प्रभु तुम्ही जेथें जातां हे आम्ही जाणत् नाहीं यास्तव कशी वाट जाणेन? यीशुने त्यांस् म्हटल मी वाट आणी सत्यता आणी जीवन कोण्हीहि माझ्या जवळून न गेल्याने पीताःचे जवळ जात नाहीं.

योहान्न १४: २५—२७.

म्यां तुम्हा सांगाते राहून् हे गोष्ट तुम्हास झटूली आहे? परन्तु सांतवानाकारी ज्यास पीता माझे प्रतिनिधि करून पाठवून देतील ते तुम्हास शिकवितील् म्यां जे तुम्हास झटल आहे ते सर्व तुमचे मनात् आठवून देतील? तुम्हाजवळ माझी शान्ती मी ठेवून जातों माझी शान्ती मी तुम्हास् देतो जस जगताचे लोक देतेत् तस मी तुम्हास देत नाहीं तुमच अन्तःकरण दुःखी न होवो आणि भयान्वीतहि न होवो?

जाण्यास ईश्वरानें आपले पुत्रास जगांत पाठविलें॥

योहान्न. पर्व १४: १—६.

तुमचें अंःतकरण चिंतातूर न होवो तुम्ही ईश्वरावर विश्वास ठेवा आणि मजवरहि विश्वासा॥ माझ्या बापाच्या घरांत बहूत वसतीस स्थानें आहेत जर नसतीं तर तुम्हांस म्यां सांगितलें असतें॥ तुम्हाकरितां जागा सिद्ध करायास मी जातों आणि जर मी जातों आणि तुम्हासाठीं जागा सिद्ध करितों तर मी दुसऱ्यानें येईन आणि जेथें मी आहें तेथें तुम्हीहि व्हावें म्हणोन मी आपलेजवळ तुम्हास घेईन॥ मी जेथें जातों तें तुम्ही जाणतां आणि वाट तुम्ही जाणतां॥ थोमा त्याला म्हणतो हे प्रभू तूं कोठें जातोस तें आम्ही जाणत नाहीं आणि वाट आम्ही कसें जाणूं सकूं॥ येशू त्याला म्हणतो कीं वाट आणि सत्यता आणि जीवन मी आहें माझे व्दाराशीवाय बापाकडे कोणी जाउ नसकतें॥

पर्व १४: २५—२७.

मी तुमच्या बराबर रहात हीं तुम्हास म्या सांगितलीं आहेत परंतु पुरोहीत जो धर्मात्मा ज्याला बाप माझ्या नामानें पाठवील तो तुम्हांस सर्व शिकवील आणि जीं म्या तुम्हांस सांगितलीं तीं सर्व तुम्हांस सुचवील॥ शांती मी तुम्हाजवळ ठेवितों माझी शांती मी तुम्हास देतों जसें जग देतें तसें मी तुम्हास देत नाहीं॥ तुमचें अंतःकरण चिंतातूर आणि भयाभीत न होवो॥

कडून व्हावें ह्मणून देवानें आपल्या पुत्राला जगांत पाठविलें.

योहान्न. अ० १४:-१-६

१ तुम्ही आपलें अंतःकरण घाबरूं देऊं नका, देवावर विश्वास ठेवा, आणि मजवरहि विश्वास ठेवा. २ माझ्या बापाच्या घरांत बहुत वस्त्या आहेत; नसत्या तर म्या तुम्हास सांगितलें असतें. मी तुम्हासाठीं जागा तयार करायास जातों. ३ आणि मी तुम्हासाठीं जागा तयार केली तर फिरून येईन आणि आपल्या जवळ तुम्हास घेईन, जेथें मी आहें तेथें तुम्हीहि असावें म्हणून. ४ आणि मी कोठें जातों हें तुम्हास ठाऊक आहे, वाटहि तुम्हास ठाऊक आहे. ५ थोमा त्याला म्हणाला, हे प्रभू, तूं कोठें जातोस हें आम्हास ठाऊक नाहीं, मग वाट आम्हास कसी ठाऊक? ६ येशूनें त्याला म्हटलें वाट व खरेपण व जीवन मीच आहें. मजकडून आल्यावांचून बापापासीं कोणी जात नाहीं.

अ० १४: २५—२७.

२५ मी तुम्हाजवळ राहत असतां तुम्हांस या गोष्टी सांगितल्या आहेत. २६ परंतु ज्याला बाप माझ्या नांवानें पाठवील तो संबोधक ह्मणजे पवित्र आत्मा तुम्हास सर्व शिकवील, आणि ज्या गोष्टी म्या तुम्हास सांगितल्या त्या सर्वांची तुम्हास आठवण करील. २७ मी तुम्हास शांति देऊन ठेवितों, आपली शांति तुम्हास देतों, जसें जग देतें तसें मी तुम्हास देत नाहीं. तुमचें अंतःकरण घाबरूं नये व कचूंहि नये.

The following is the first of the above passages, transferred, *verbatim*, from the "Kunkuna" New Testament, which was published at Serampur in 1818. The chapter is divided into verses differently from the others, so that the same passage, instead of being from the 7th to the 15th verses, is found in the 12th—19th verses.

पर्वे ६: १२—१९ पर्यंत.

तरि तुमगेलि प्रार्थना केर्षि वेलारी देवपुजाकर्तल्यां वारि नुस्ते उभं वेचु कोनाका तेयितें तांगेलें साबार उत्रानिमितीं तांगेलें उत्तर आयकिजे जायत ते असि क्षोणु आटैताती। ह्या निमितें तांचें वारी जाउ नाका तेयिते तुमगेलि प्रार्थना कौचां पैलें तुमगेले अवश्य यिते हे तुमगेलो बापुसु समजता। हे निमितीं असिचि प्रार्थना कऱ्या हे आमगेलो स्वर्गारि आसिल्ले बापुसु तुमगेलें नांव पवित्र मान्य जावो तुमगेलें राज्य प्रकाशु जावो कशि स्वर्गातुं तशि भुर्यिचेरि तुमगेलें यिष्ट क्रिया केलि जावो आजि आमगेलें संद खावचे आमकां दिया आणि कसें आमि आमगेले देणेकारांक रुण सोडता तसें आमगेले रुण सोद्या। आमका परिक्षेंतु घेउ नाका तरि आमका आपत्यां तुलो सुठैया तेयिते राज्य आनि बल आणि किर्ति निरंतर तुमगोलि आस आमिन। तेयितें तुंमि जरि मनुष्यांकतांगेलि आदना मिरविलें पाप बकसिशाति तरि तुमगेले स्वर्गाचे बापुसु तुमकां बकसित तरि जरी मनुष्यांकतांगेलि आदनाभिरवीलो अंन्यायु ना बकसिश्या तरि तुमगेलों बापुसु तुममेले आदनाभिरविलो अघ राहु तुमका बकसिसि ना नेवान।

III. THE AMERICAN MISSION PRESS.

1. Establishment of the Press.—The Mission Press was established near the close of 1816. It was found to be a necessity, to enable the Missionaries to carry on their operations with any degree of efficiency. At that time there were no means in Bombay, nor on this side of India, for printing the Scriptures, or school-books or tracts, in the Marathi language. The object of the Missionaries at first was to print only what was required for their own use. Their operations commenced with a single *wooden* press, and they had only a *single fount* of Marathi type, which they had obtained from Calcutta. There was at first no intention of having any English department in the office. But it was found that the Mission would sometimes have work to be done for its own use in English, and that other Missions and Societies would also wish to have English work done for them. It was found, also, that the superintendence required for doing work in the native languages could easily be extended to English work, and it was therefore determined to add an English department to the office. The establishment was afterwards enlarged from time to time, in order to meet the demands that were made upon it.

2. Superintendents of the Press.—The Press, which was obtained in 1816, was made available to the Mission by the arrival of Rev. Horatio Bardwell on the 1st of November of that year. He had learned the art of printing, and for this reason had been sent to Bombay instead of to Ceylon, where he had been previously designated. As soon as he had gained sufficient knowledge of the Marathi alphabet and language, the wooden press was set at work, and, on the 10th of March, 1817, a Scripture tract of eight pages was printed. This is supposed to have been the first Christian tract ever printed in the Marathi language. During that year also the Gospel of Matthew, and a Harmony of the

Gospels were printed. Mr. Bardwell remained in charge of the Press until near the beginning of 1821, when failing health compelled him to return to America. Mr. Newell then took charge of the Press for a few months, until the arrival of Mr. Garrett, a professional printer, May 9th, 1821. The following list will show who were in charge of the Press from the time of its establishment, in 1817, to the time when it was given up in 1856 :—

Rev. Horatio Bardwell.....	1817		1820
Rev. Samuel Newell.....	1821	May	1821
Mr. James Garrett	May 1821		1831
Rev. Cyrus Stone.....	1831		1833
Mr. Wm. C. Sampson.....	Jan. 1834	Oct.	1835
Mr. Elijah A. Webster.....	Oct. 1835		1842
Rev. D. O. Allen, D.D.	1842		1850
Rev. S. B. Fairbank	1850		1855
Rev. A. Hazen	1855		1856

3. Growth of the Establishment.—The little wooden press, and the single fount of Marathi type, could not long meet the demands that were made upon them. It became a necessity to add more presses and more types, not only in Marathi, but also English, Guzarati and Hindustani. These were added from time to time as occasion required, until, in 1844, it was reported that the establishment contained "materials for printing to any extent required, in English, Sanskrit, Marathi, Guzarati, Hindustani, Persian, Arabic, Zend and Pelvhi, besides several small founts of other kinds of type to be used in printing extracts, quotations, criticisms, &c." A lithographic press was obtained, and a bindery was added, which was of sufficient extent to bind all the books printed in the office. A type foundery was also established, in which nearly all the types used in the office were made. When in full working order the establishment employed about 125 men and boys. These generally attended the Marathi Sabbath services, and there was a short exercise of reading the Scripture and prayer at the opening of the press every day, just after the roll was called.

The following inventory of the principal stock was prepared by Rev. S. B. Fairbank in 1854. He says :—

"The Establishment contains 7 Hand Presses, 1 Lithographic Press, 1 Embossing Press, 2 Standing Presses, (for smoothing the printed paper,) 2 Cutting Machines, (for trimming the edges of books,) 7 Furnaces and other Foundery apparatus. It possesses the moulds and matrices for casting three founts of English type, of the sizes called Small Pica, Long Primer and Bourgeois; the moulds, punches, and matrices for 7 Marathi founts, Balbodh character, 1 Marathi fount Modi character, 3 Guzarati founts, and one Zend fount. It has two small founts for printing Hindustani. The above founts enable us also to print Sindhi, Hindi, Sanskrit, Persian and Arabic. It has a fount of Music type. It has English type of various kinds, plain and fancy, sufficient for carrying on job printing to the extent that one proof-reader can manage."

4. Introduction of Type Founding.—No attempt was made to introduce type founding for many years after the Press was established. In 1825, a new fount of Marathi type was obtained from Calcutta, and this was probably the fount that was used in printing the New Testament.

of 1830. The history of the introduction of type founding extends back several years before the first types were actually cast. An East Indian lad, Thomas Graham by name, was living with Mr. Hall for some time, and was employed in daily visiting the Marathi schools. He accompanied Mr. Hall on his last tour, in the vicinity of Nasik, and was with him when he died. Young Graham afterwards lived with Mr. Graves, and was employed about the Printing Press. For a time he was the Bellows-boy in the Blacksmiths' shop, where the necessary repairs for the Press were made, but this did not continue very long. He was a very observant lad, and possessed the imitative and inventive faculties in an unusual degree. Seeing this, Mr. Graves suggested to him that he should try his hand at cutting punches for a new Marathi fount of type, Mr. Graves could give him no instruction as to how the punches should be made. He only knew that the letters were cut on the end of a piece of steel. Graham resolved to try, and taking some type for a pattern he attempted to imitate it. He struggled hard and was determined not to give it up until he succeeded. It took him a full week to make his first letter, which was a plain English T. But the experience of that week taught him how to do the work, and further practice added to his skill. Soon after he cut a whole fount of several hundred punches. This was done before Mr. Graves went to America in October 1832. Mr. Graves took the punches with him in order to have matrices and moulds made for casting the type. But on his return voyage to India, in 1833, the whole fount of punches was completely destroyed by rust. Nothing further was done in this direction for some time. While Mr. Sampson was in charge of the Press it was very much enlarged, and Mr. Graham knowing what an advantage it would be for them to make their own type, suggested to Mr. Sampson that he should send for the necessary moulds and other tools for that purpose. He was himself ready to undertake the cutting of the punches. This suggestion was favorably considered, and Mr. Sampson accordingly wrote to America in regard to it. Soon after Mr. Webster was sent out (arrived October 11, 1835,) to take charge of the Press, and he brought with him all the plant and appliances for the proposed type-foundery. Mr. Graham cut the punches, and Mr. Webster made the matrices and moulds. The first fount was cast and brought into use in 1836, and it was a great improvement on the founts that had been previously in use. In cutting the Marathi founts Mr. Graham considerably reduced the number of double letters, by making half-letters, or sections of letters. This was also done in the Guzarati founts. These founts are in use up to the present time.

5. Improvement in Type.—The greatest improvement which Mr. Graham and Mr. Webster made in their new founts of type was in reducing the size of the letters and giving them a more attractive form. This was so apparent that it soon began to attract the attention of all who had occasion to use it. The Report of the Bible Society for 1842 says :—

" It is here just that the Society should be made aware of the great benefits which have resulted from the attention which the American Mission Press has constantly and skilfully directed to typographical improvements in printing vernacular languages; in both of which (Marathi and Guzarati,) they have had remarkable success, considerably reducing the size of the types, without any loss of clearness, or injury to its distinctive character. To those unacquainted with the subject, this may appear to be a subject of very sincere congratulation, but

when they shall learn that it reduces the cost of printing nearly one-half, that it renders the volume more portable and therefore more acceptable, and has other obvious advantages, the immense importance of these improvements, the result of their care and skill, will appear in the fact that it just doubles the Society's means of usefulness, doubles the number of Bibles, doubles the seed which it is their privilege to sow. More need not be said to show the value of such diligence, nor the fitting acknowledgments which are due."

6. Profits of the Press.—After the successful introduction of the type foundery, as just described, the operations of the Press were greatly enlarged. It was able to turn out a larger amount of work, and that much more rapidly than it had ever done before. For many years there was no other Press in Bombay that could compete with it. Under the management of Dr. Allen it was brought to such a high state of efficiency that its profits were sufficient for several years to meet the entire expenses of the Mission in Bombay. In eight years previous to 1853 it had realized a profit of Rs. 93,000. This profit was mainly, if not entirely, derived from job printing. Besides the printing done for profit, the Press had done all the printing of the Mission since its establishment, and for many years had done all the printing of the Bombay Bible and Tract Societies. The whole amount of work turned out by the Press from first to last, was about 136,000,000 pages.

Objections have sometimes been made against Missions having printing establishments, as partaking too much of a secular character, and requiring care and time for their superintendence. These objections were referred to in the Mission Report of 1844, as follows:—

"It is necessary that Missionaries have the Scriptures, Tracts and School-books in the language of the people for whose spiritual good they are labouring. In some places these can be procured in no other way than by printing them. Such were the circumstances of the first Mission in Bombay. And when this exigency has ceased, from the native population having acquired some knowledge and skill in printing, Missionary printing establishments are still desirable, if not necessary, in order to a due regard to the economy and efficiency of Missionary operations. Such establishments should be devoted as far as practicable to the Missionary cause generally, and the charge for work for different Missions and religious and benevolent Societies, which are auxiliary to the Missionary cause, should be no more than is necessary to cover all the expenses of the establishment. On this principle our Press has always been carried on, and whatever profits have resulted from any kind of work, have always been appropriated towards the expenses of the Mission."

7. Reasons for giving up the Press.—The important position which the Press had gained, made it a means of exerting a very wide Christian influence in Western India. But there were dangers connected with it as a Mission agency. It involved heavy responsibilities. There was a centralizing power in it that needed to be guarded against. There was danger of its absorbing too much Missionary labour; of its "employing young members of the church at a trade, who might else be useful as teachers or catechists," and "of its collecting those who would be more influential if left in their own villages." Moreover, there was no longer a need of maintaining such an establishment. Other presses had become so numerous in Bombay that the work of the Mission could be easily done elsewhere. And it being the usage of the Board not to be encumbered with such establishments, except where they are a necessity, it was resolved, at the time when the Deputation from the Board visited

the Mission in December 1854, that the establishment should be given up. Accordingly the English Department was sold in 1855, and three years later the Vernacular Department was also sold.

IV. GENERAL LITERATURE.

1. The Growth of Vernacular Literature.—With the whole wide field of Christian literature before them, and nothing whatever yet made ready to their hand, our first Missionaries must have felt that an immense work was placed before them, only the barest beginnings of which they would be able to accomplish by their personal labor. It would be impossible for them to exercise much choice in regard to their literary work for a long series of years. The most imperative wants would be felt by them, and all their energies would be exerted to supply those wants. The most pressing want was that of the sacred Scriptures in Marathi, and we have already seen what they did in the way of Bible translation. They also felt the need of some Marathi tracts to distribute after their preaching services, and we find that Mr. Gordon Hall, as early as 1815, had "prepared several tracts." These must have been copied by hand, as it was two years before the Printing Press was established. The first Christian tract that was printed in the Marathi language was "A Scripture Tract," probably one of those prepared by Gordon Hall. It consisted of eight pages, and was issued from the Press on the 10th of March 1817. The edition consisted of 1500 copies. This was the *beginning* of Marathi Christian literature. Thus our Missionaries endeavoured to supply the most imperative of the wants that pressed upon them from time to time. Their successors, during the period of more than sixty years, to the present time, have been diligently engaged in doing very much the same thing. They have endeavoured to meet the wants which seemed most imperative for the time being, with the best supply that was possible. But it has been only to see still other, and perhaps greater wants, rise up before them, to demand a new expenditure of wisely directed energy. The productive facilities have immensely increased since the time of Gordon Hall, and a broad foundation of Christian literature has been laid. The work that has been done is invaluable, but still it is as the vigorous young seedling, which requires yet many a year of growth and development, before it can become the wide-spreading and sturdy oak. As the Christian Church and community increases, it develops new wants in every department of literature, which still require all its available resources to supply.

2. School-Books.—During the latter part of the year 1815, our Missionaries established their first school in Bombay. This was done under very great difficulties, arising not only from the opposition of Government, and the fears, and indifference of the people, but also from the want of all the appliances which seem to us so essential. Numerous other schools were afterwards established, and it became a necessity that they should supply them with something in the way of books. Hence we find among the earliest publications of the Mission a number of books prepared for the the use of schools. There were Primers, Reading Books, Catechisms and Hymn Books. Incomplete and imperfect though they were, they answered their purpose for a time, and then were

revised, or gave place to others of a superior quality. An Octavo of 80 pages on the "Elements of Astronomy and Geography," with plates, was published in 1824, and afterwards went through several editions, one as late as 1835, and then dropped out of sight. Several Arithmetics have been prepared at different times, each serving its day and then giving place to another. That prepared by Mr. Abbott in 1837, in three parts, was much longer-lived than any other, being in use for nearly forty years. Four editions of it were published by the Mission, and it afterwards formed the basis of a later edition published in 1873 by the Presbyterian Mission at Kolapur. It was superseded by a smaller work prepared by Dr. Fairbank, and published in two parts, the first part being issued in 1876. A translation of Colburn's Intellectual Arithmetic has been the standard in that department since 1840. We find Geographies of several kinds, and Grammars, both English and Marathi. There are Scripture Selections, for schools, Topical Questions on the Scripture, Catechisms of various kinds, and a Treatise on Logic. There is a work on Natural Philosophy, and one on Anatomy. It has always been the aim of the Mission to provide the best books possible for its schools, and it has from the first always insisted that the Reading Books used in the schools should be of a strictly religious character. The "Evangelist and Reporter," published in Bombay, in its issue for June 1837, says :—

"Our American friends are very guarded as to the character of the books in the schools. In all their efforts in the cause of education they have one great aim, viz., to 'raise the native population from their state of ignorance, to remove those prejudices which keep them morally and intellectually degraded, and, above all, to make them acquainted with Christianity, so that they may feel the force of its great truths on their hearts and become wise unto salvation. With this view the books used for reading in all the schools, are the Scriptures and religious works, and no book not approved by the Mission is allowed to be used, or to be kept in the school.'"

3. The First Book for Children.—An unpretending little book, called The First Book for Children, seems to demand our special attention. It is now published by the Bombay Tract Society, and has reached its fiftieth edition, as issued by them. Including the various editions that have been published by other Societies it is probable that well nigh half a million copies have been issued. Its present form is that of a 16mo. of 44 pages, but when it first made its appearance it was but a 16mo. of 16 pages. It contained only the six lessons which in the present edition are included between the 17th and 37th pages. I have examined samples of twelve of the earlier editions, with reference to this Paper; viz, One published by the Scottish Mission at Bankote in 1828, another published by the same Mission in 1829, the Tract Society's 1st edition 1830, 2nd edition 1831, 3rd edition 1832, 4th edition 1833, 5th edition 1834, and 6th edition 1835, two editions by the American Mission dated 1835 and 1844, two other editions by the Mission 1837 and 1841, having the text in both Balbodh and Modi on opposite pages, and an edition by the Tract Society in both Balbodh and Modi, published in 1844.

It has been publicly stated that this little book was originally prepared by Dr. Stevenson, of the Scottish Mission, and that it was put into its present attractive form by Rev. R. W. Hume, of the American Mission. My investigation of the subject, however, has led me to think that it was

prepared by the American Missionaries and published by them in 1818, six years or more before Dr. Stevenson arrived in India. Copies of the earliest (supposed) editions would settle the question beyond dispute, but unfortunately they are wanting. The reasons for my supposition that it was prepared by Messrs. Hall and Newell are therefore the following:—

1. The earlier books of the Mission were numbered in a regular series. The copy before me in Balbodh and Modi is distinctly marked "*No. 2, Am. Mission Series.*" "*6th Edition.*" No. 8 of the Am. Mission Series was "A Summary of Scripture Doctrine," and was published in 1820, and others followed, until, in 1833, the series numbered 30 different tracts. *No. 2* must therefore have been published previous to 1820. 2. In a list of publications of the American Mission Press, prepared by the Superintendent in 1854, from the records of the Press, this book is noted as having been first printed in 1818. 3. A list of Mission publications was published in the *Dnyanodaya* for 1849, under the editorship of Mr. Hume. The list includes this book, and the editor states that with the exception of four or five specified books all in the list were prepared by the American Missionaries. It is more than doubtful, also, whether the principal enlargement of the original work, was made by Mr. Hume. Of the two editions published in 1844, which lie before me, the American Mission edition contains only the original six lessons, while the Tract Society's edition is enlarged by the addition of the *alphabet*, "*barakadya*," and *double letters*, which were placed at the beginning of the book. This was a year before Mr. Hume became Secretary of the Tract Society, and if the changes had originated with him, they would probably have appeared *first* in the Am. Mission edition. It is likely therefore that the additions above mentioned were made by others, perhaps Dr. Wilson, while the further additions of several pages of *words in columns*, the *Ten Commandments*, *Lord's Prayer*, and *numerical figures*, which complete the work as at present published, may have been made by Mr. Hume.*

But aside from its authorship, this little book has been a most useful one. Rev. Narayen Sheshadri says of it, "It is a body of divinity for children." The following incidents are taken from our Mission Reports. In 1849, Mr. Munger says:—

"On entering a small village, some 30 miles to the south-east of Ahmednagar, I inquired of the Patil, 'Do you ever hear the word of God in this place?' He replied, 'Yes.' Thinking he had in mind the *Kathas* of the Brahmans, I repeated the question, emphasizing the expression *the word of God*. He said, 'Yes, the word of God.' And then to my inquiry, who is your teacher, he said, 'A *Marawadi* has a book which he reads to us on Sundays.' A goodly number had now come together in the temple of Maruti, and I spoke to them of the worship of God, and salvation from sin. I was frequently interrupted by the young man, the *Marawadi*, saying to the people, 'These are the things that I have been reading from the book.' This book was the 'First Book for Children,' which he had obtained at Ahmednagar."

* Since this paragraph was written I have received from Rev. Wm. Wood, now in America, a printed list of some of the earlier publications of the Mission, giving also the names of Authors, Translators, &c. The list is without date, but was evidently printed sometime about 1841 or 1842. No book of later date than 1841 is included in it. This list gives "*The First Book for Children*," as prepared by "*Mr. Hall and Dr. Stevenson.*" This would seem to settle the question that the original work, whatever that may have been, was prepared by Mr. Hall, (who died in 1826,) and that Dr. Stevenson (who arrived in 1824,) revised it, and perhaps enlarged it to the 16mo. pp. 16, which was published in Bankote in 1828.

In 1864, it was reported that a man in Bombay fell sick and went to the Hospital. There he found a copy of the "First Book for Children," from which he gained his first knowledge of Christianity. He afterwards accepted the truth and was received to the Church.

4. Tracts and Books.—The Mission has done much in the way of preparing tracts and books in the Marathi language. These publications cover a wide range of subjects, and have been adapted to the wants of a growing Christian church, as well as of the heathen population. Some have been translations from the best English works, and some have been original in the Marathi. The great aim has been to present the Gospel in its simplicity and purity to those who knew little or nothing of its essential character. This was sometimes done in simple narrative form, sometimes illustrated in biography, and sometimes particular doctrines were presented and explained. The character of God was exhibited as manifested by the Lord Jesus Christ, his love and compassion, his hatred of sin, the wrath to come, and sinners were pointed to the true remedy. Christian duty in its various aspects has been enforced, in addresses to Christians, to mothers, to young men, to children, and the truths of Natural Religion have been embodied in interesting and attractive forms. It cannot be supposed that of so many different works on so many different subjects, *all* would be of permanent value, or would continue in use for a great length of time. While some have not survived their first editions, very many have been in constant use down to the present time. Many of the earlier publications of the Mission have come down through various editions, and different forms, and are among our most useful tracts to-day. Of such we might mention the "Summary of Scripture Doctrine," 1820, "The Three Worlds," by Gordon Hall, 1820, "The Wrath to Come," by Gordon Hall, 1825, "Good Tidings," by Samuel Newell, 1825, "True Remedy for Sinners," by Rev. C. Stone, 1833, and "Compendium of the Bible," by Dr. Allen, 1834. Those prepared in later years have taken a wider range of subjects, and have been perhaps more carefully and elaborately prepared. Some have been more technical in their character, as "The Theological Class Book," by Rev. R. V. Modak, 1857, "The Bible Baptist," by Rev. H. Ballantine, 1862, and "The Church Polity of the New Testament," translated in an abridged form during the present year by Rev. R. A. Hume, and now nearly ready for the Press. Of scientific works the two largest are an "Anatomy, Human and Comparative," by Rev. H. J. Bruce, 1878, and an Astronomy by the same author, now in manuscript, and nearly ready for the Press. A list of the publications of the Mission from the beginning to the present time, so far as they can now be known, will be appended to this section of this Paper. It is to be regretted that the names of the authors, or translators, have in so many instances been lost.

5. Relations to the Bombay Tract Society.—The list of publications of the American Mission does not fully represent the literary labors of the American Missionaries. The most intimate relations have always existed between the Tract Society and the Mission, and many works prepared by the Missionaries have been made over directly to the Society for publication. The Bombay Tract Society was organized

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on the 10th of December 1827. As early as 1824, the Secretary of the Religious Tract Society wrote to the American Missionaries in Bombay, urging the expediency of forming an Auxiliary Tract Society in that place. At the meeting above mentioned, Rev. D. O. Allen, of the American Mission, who had then been only a fortnight in the country, was chosen Secretary, and he continued to act as Secretary for five years. Others of our Mission have acted as Secretary of the Tract Society at different times, and have thus had the principal management of its affairs for the time being. The following is the list, from the beginning to the present time :—

Rev. D. O. Allen		1827	.....		1832.
Rev. R. W. Hume		1845	.....	Sept.	1854.
Rev. S. B. Fairbank	Sept.	1854	.....	Dec.	1854.
Rev. Geo. Bowen	Jan.	1855	.....	Mar.	1874.
Rev. C. W. Park	Mar.	1874	.....		1877.

Mr. Bowen was a member of the Mission at the time of his taking this office, but within a year from that time he resigned his connection with the American Board.

Several important principles in regard to the making of vernacular books, and the methods of their distribution, were developed by our Missionaries, especially Rev. R. W. Hume, in connection with the Tract Society, and they will therefore be noticed in this place.

6. The Style of Tracts.—The earlier publications of the Society were mostly lithographed, and were put up in a very unattractive style. As late as 1845, of the fifteen Marathi tracts published, ten were lithographed, and only five printed from types. The covers were generally of unlettered, coloured paper, sometimes of one uniform color, and sometimes of paper figured in the style of cheap paper-hangings. Rev. R. W. Hume during the first year of his secretaryship brought this matter before the Society, and urged a reform in regard to the style of its publications. In 1845 he wrote an earnest appeal in behalf of a more attractive and durable style of tracts and books. He says :—

" In my opinion the usefulness of this Society has been very materially diminished by an unwise economy in the manner of getting up its tracts. They have not generally been attractive in their appearance, nor put up in a strong, durable manner. The effect is that such tracts are lightly esteemed, and are not likely to be preserved for any great length of time. Tracts which now last but for a day, and which are read but once, if indeed read at all, would often be carefully preserved for years, and be read by different individuals, were they put up in a proper manner." * * *

In 1847, this matter is again brought before the Society by a letter from Mr. Hume, who urges that its publications be gotten up in a more attractive style. He says :—

" I am glad to acknowledge that there has been of late a considerable improvement in this respect. There is, however, in my opinion much to be desired. A neat pretty book will be prized without reference to its contents, and will generally be far more read and regarded, than if it had made its appearance in a less attractive form."

The appeals of Mr. Hume and others on this subject accomplished the desired object, and, in 1853, the Society is able to report as follows :—

"One reason, doubtless, why the publications of this Society are so popular, is, that instead of the dirty, badly got-up lithographs, they are now neatly printed, with pretty covers, and are often illustrated with appropriate cuts. The price is printed upon them, and it is understood among the people, that this price is to be, at all events, adhered to. It is evident that the publications are valued by those who have purchased them; they come before the people as possessing an intrinsic value, hence they are purchased and carefully preserved, or perhaps re-sold to others."

7. Distribution of Tracts by Sale.—For many years the publications of the Tract Society and of the different Missions, were distributed gratuitously to those who were able to read them. This was supposed to be the only feasible way of getting them into circulation. Mr. Hume seems to have been the first one to adopt the principle that distribution by sale would be far more desirable every way. About the year 1845 he was on a tour on the main land to the north-east of Bombay. In the village of Bhewndi, near Kalyan, he preached according to his usual custom, and then gave away as many tracts as he thought advisable under the circumstances. Their value was perhaps one rupee and a half. The people still crowded around him eager to receive more tracts, but he refused to give them any more. They then offered to *buy* them, and Mr. Hume at once sold them about six rupees worth. From that day he became a zealous advocate of the selling system, and it was, as Dr. Murdoch says, "chiefly through his personal influence and energy that it was adopted throughout the Presidency."

But a great change like this requires time for its adoption, and, in 1847, we find Mr. Hume strongly urging the Society to put its tracts into circulation by sale, rather than by gratuitous distribution. He and other members of the Mission had previously adopted this plan in regard to the publications of the Mission, and in the year 1847 they had sold 2,500 copies of tracts and portions of Scripture, for which they had received more than two hundred rupees. A room was hired in the heart of the city, and a regular Book-store was kept, where tracts and Scriptures in various languages were exposed for sale at fixed prices. "The experiment," he says, "has thus far fully equalled our expectations."

In 1848, Rev. Geo. Bowen, then newly arrived in the country, and Rev. R. W. Hume, both pressed upon the Tract Society the matter of selling books and tracts, instead of distributing them gratuitously. Mr. Bowen says:—

"I am convinced that the book will be more influential when sold than when given away. A thing which may be obtained by all for nothing, will be generally valued at nothing. The books acquire respectability and importance in the sight of the natives, by the price demanded for them; they will be read with more attention and be better preserved." * * *

Mr. Hume says:—

"I am fully convinced not only of the desirableness of putting tracts into circulation by sale, but also of the possibility of doing this to a very considerable extent. During 1848 we sold to natives over 7,000 tracts and portions of Scripture. About 2,000 of these were sold in the Southern Konkan. A few books, distributed in this way, will, I am persuaded, do more good than several times that number given gratuitously. And I hope that the plan of disposing of tracts by sale, rather than gratuitously, may soon be generally adopted." * * * "I have known of Native Christians, who when removing from place to place, did not

think it worth while to take their books with them, as they were not *worth* the trouble and expense. They had been obtained '*for nothing*,' and they expected that others would be obtained on the same terms. I would not have them feel that, *in any sense*, the Scriptures and other books are worthless. And I would not therefore, unless in very special cases, *give* books to Native converts. I would wish these to be purchased, and, if aid be necessary, I would aid them in other ways." * * *

Again, in 1850, Mr. Hume writes :—

" For several years past the American Mission in Bombay have confined their circulation of vernacular tracts, among the native population, chiefly to *sales*, at very low prices. And from year to year they have had increasing proof of the practicability and wisdom of this plan. During the year just closed we have sold to natives 10,658 Christian books, for which about Rs. 400 were received. Nearly, or quite as large a number has been sold by our brethren both at Ahmednagar and Satara, thus making a total of 30,000 or upwards, *sold to natives* in a single year. This fact we regard as truly encouraging, and, so far as my information extends, it is as yet without a parallel in any part of the heathen world. These publications we feel assured will be carefully preserved and read. And they cannot but exert a widespread influence."

In 1848, the Committee of the Tract Society took action in the matter, and appointed a Sub-Committee to consider and report on the subject. This Sub-Committee, after careful consideration, reported that " it appears highly desirable " that the publications of the Society should be circulated by sale, at small, but fixed prices. Rules were afterwards adopted by the Society in regard to the sale of its publications. The result of this change of policy may be seen from the remarks made by the President at the Annual Meeting of the Society in 1854. In reviewing the twenty-five years of the Society's history, he said :—

" Its publications during the first period of twenty years were eighty in number, and the copies printed were five hundred and twenty-one thousand ; whereas in the following five years the publications amounted to one hundred and forty, and the copies to 316,000. But the most striking fact mentioned in those interesting statistics is, that in the first twenty years only Rs. 392 were received from the sale to natives of the Society's publications, while in the following five years no less a sum than Rs. 4,870 was realized by their sale among the native population. These publications are now valued as property, and are eagerly purchased by hundreds in places where formerly they were given away with difficulty. They are carried by colporteurs over the whole country, and are offered at prices which bring them within the reach of all."

In the Report for 1853, it is stated that when the plan of selling its publications was first adopted by the Society, " it was expected that the circulation of its publications would be greatly reduced, at least for a time, * * * but instead of this, the issues in the five or six years during which the plan has been tried, have doubled, trebled, and even quadrupled."

8. Colporteurs.—Our first Missionaries were greatly restricted in their operations by the hostile attitude of the Government. In 1822, Rev. Gordon Hall and his associates in Bombay sent some tract distributors into the Deccan, as far as Poona. They were arrested at Poona by the local authorities, and sent as prisoners to Bombay. The Missionaries soon after received a communication from Government, intimating that the distribution of Christian tracts and books in the Marathi country could not be permitted. Although this order was withdrawn after a year or two, yet for many years afterwards our Missionaries were subjected to

great annoyance by the petty village authorities. Rev. Hollis Read, of the American Mission, gives the following incident of a tour in 1833. It occurred at Chamagonda, a large town south of Ahmednagar. He says :—

"I had been there but a few hours when the chief Magistrate issued an order forbidding any person to take a book from me under penalty of a rupee and a quarter. Consequently, no applications were made during the first day; but about eleven o' clock at night, when all was still, a Brahman came to me secretly and begged a book. I gave him one. He was followed by others. They took whatever I gave them without uttering a word and went away. The next day the threat was unheeded, and the people received books and tracts both in the streets and at my lodgings, without the least fear or hesitation. The people said their rulers had no right to forbid their receiving religious books."

The employment of colporteurs for the *sale* of books was of course not thought of until it was decided that books should be sold, and not given away. Mr. Hume was the first one to bring this subject before the Committee of the Tract Society. While urging the matter of distribution by sale, in 1848, he says :—

"Another reason for putting a fixed price upon tracts is, that they may be circulated far and wide by means of native colporteurs. And, ere long, more tracts may in this way be circulated, and far more judiciously too, than can be done gratuitously by Missionaries and others. We, (the Am. Mission,) have employed this agency to some extent during the past year, and hope to employ it more extensively hereafter."

During that year the Sub-Committee before referred to, as appointed to consider the expediency of adopting the selling system, also recommended some rules for the employment of colporteurs. These rules were adopted by the Society, but it took a long time to get the machinery into full operation. Hence we find Mr. Hume again, in 1850, addressing the Society as follows :—

"We are deeply impressed with the conviction that a great work is to be accomplished in this country through the agency of native colporteurs. This is an employment which opens a wide door of usefulness to the converts. The introduction of this system awakens new hopes of the enlightenment and conversion of the native population. This at present, indeed, seems to be the only way in which the truth can be sown *broad-cast* over the whole land. The colporteurs may extend their visits to the most distant villages. And on Missionary tours they may relieve the Missionary of much annoyance, and enable him to devote his time and strength to his proper calling,—the preaching of the Gospel,—instead of attending to the applications for books on the part, perhaps, of a clamorous and thankless crowd." * * *

At the close of 1851, Rev. S. B. Fairbank writes to the Tract Society as follows :—

"During the year 1851, the American Mission in Bombay has sold about 12,000 tracts and religious books in the vernaculars. These were principally in Marathi, but the sale of Guzarati publications increased in the latter part of the year. * * * Some seven-eighths of the sales have been made by colporteurs. Several of them thoroughly canvassed Bombay every month. Some have gone back and forth, visiting the towns and villages on Salsette and in the Konkan, extending their excursions to Vingorla, and in one instance to Goa. They have also on some trips gone above the Ghauts. Their success on these excursions has been encouraging." * * *

9. Rev. R. W. Hume and the Tract Society.—On the 2nd of September 1854, Rev. R. W. Hume was compelled by failure

of health to resign his office as Secretary of the Tract Society, which he had held for ten years. In his letter of resignation, he said:—

"During the last six or seven years my sense of the value of this Society and the importance of its work, has led me to devote to it a large portion of my time and thoughts. I felt it to be a privilege and a pleasure to do all that I could for an institution so catholic and so well fitted to be a blessing to this land."

In accepting his resignation, the Committee—

"Record the great obligations of the Society to him for the zeal, ability and judgment with which he has devoted himself to the conduct of its affairs as Secretary, during the ten years that he has been in that office, in consequence of which principally, under God, its efforts and efficiency in the different departments of its operations, in the preparation and publication and systematic circulation and sale of books and tracts have been greatly extended."

At the Annual Meeting of the Society, held Feb. 26, 1855, after the death of Mr. Hume, one of the speakers, (Rev. H. P. Cassidy,) remarked as follows:—

"When the Rev. Mr. Hume entered upon the office of Secretary to the Bombay Tract and Book Society, a few papers containing religious truth were floated off on the population. These papers were under his hand changed into neat little books, neatly covered, and here and there filled with pretty pictorial illustrations, attractive in their appearance and interesting in their contents. They were worthy of sale. He accordingly began the sale of tracts, and you have heard from the report how much the sale of these tracts has increased under his fostering and directing hand."

The large and commodious Depository of the Tract Society in Bombay was secured largely through the zealous efforts of Rev. R. W. Hume. During his secretaryship the site on the verge of the Esplanade was purchased, and a large portion of the funds for the erection of a suitable building, were collected. The Depository was not completed until 1856, but the Committee in their Report for that year say:—

"It is to our late lamented Secretary, the Rev. R. W. Hume, that we are mainly indebted, under Providence, for the existence of this Depository. It was he that gave currency to the scheme, and labored for a number of years to see it matured. We hope that his name may be ever associated with this building, and that the very valuable impulse given by him to the operations of the Society may, by means of it, be kept in memory."

10. English Publications.—The literary work of our Missionaries has not been entirely in the Marathi language. It would be impossible to mention any considerable part of the work done by them in English, by way of letters to various periodicals in this country and at home, and in personal addresses, when they have been at home for a season of rest. The churches in America owe much of their present knowlege of Western India, and their interest in its evangelization, to these letters and addresses of our Missionaries. The history of the country, the character of its institutions, its religious systems, caste, the effects of idolatry, the obstacles with which Christianity has to contend, its conflicts and its successes, and many other kindred topics, have been discussed and presented in their various phases, in the letters and addresses of our Missionaries. There have also been some of our number, who, while devoted to their direct Missionary labor, have spent some of their leisure hours in developing the science of the country,—Botany, Ornithology, Entomology, Conchology, &c.,—and not a few of the

scientific journals of India and Europe and America have, at one time or another, chronicled the researches and discoveries of our Missionaries in their various departments. In the larger published works we find a considerable variety in subjects. The number of publications is not large, but they treat of History, Biography, Language, Science, Travels and Antiquities. The following is the list of English publications as complete as we are able to make it :—

1821. An Appeal to Christians in behalf of the Heathen.—By Rev. Gordon Hall. Published in the form of a Missionary Tract, and said to have had a large circulation in England and America.

1825. A Sermon.—Preached by Rev. Gordon Hall, Nov. 3, 1825, at the formation of the Bombay Missionary Union.

1834. Memoir of Rev. Gordon Hall.—By Rev. Horatio Bardwell, D. D., 12mo., pp. 260. Published by Flagg, Gould and Newman, Andover, Mass.

1836. Journal of a Missionary Tour in India.—By Rev. William Ramsey, pp. 367. Published by J. Wetham, Philadelphia.

Memoir of the Converted Brahman, Babaji.—By Rev. Hollis Read. 2 vols., pp. 264 and 275. Published by Leavitt, Lord and Co., New York.

1844—1846. The Bombay Witness.—A weekly religious journal, "highly evangelical in its character." A folio of Royal size, pp. 4. Printed at the American Mission Press. This paper was projected by Rev. R. W. Hume, and conducted by him in conjunction with J. P. Larkin, Esq., a Lawyer resident in Bombay. A contemporary journal says of it: "It is edited with much spirit and faithfulness."

1845. The Conquest of India by the Church.—By Rev. S. B. Munger.

1849 and 1850. The Temperance Advocate.—A Monthly Journal on Temperance. Conducted by our Missionaries in Bombay, under the principal editorship of Dr. Allen. In 1851 it gave place to The Bombay Temperance Repository.

1851. The Hand of God in History; or, Divine Providence Historically Illustrated in the Extension and Establishment of Christianity.—By Rev. Hollis Read. 12mo., pp. 402. Published by H. E. Robins and Co., Hartford.

The Life of Mahommed.—By Rev. Geo. Bowen. 12mo., pp. 180. Published by Bombay Tract Society, 3 Editions.

Translated into Marathi, 12mo. pp. 160, 1853.
„ „ Guzarati, 12mo. pp. 152, 1853.

On the Relations of the Marathi to the Sanskrit.—By Rev. H. Ballantine. Read before the American Oriental Society, October 22, 1851. 8vo., pp. 20.

1851 to 1854. The Bombay Temperance Repository.—A Quarterly Journal on Temperance. Ed. by Rev. R. W. Hume, assisted by Rev. G. Bowen and Rev. S. B. Fairbank. Each No. 8vo. pp. 40.

1853. Memoir and Sermons of Rev. W. J. Armstrong, D. D., Cor. Sec. of the A. B. C. F. M.—By Rev. Hollis Read. pp. 441. New York.

1854. Grammar of the Marathi Language.—By Rev. E. Burgess. 8vo., pp. 182. Published by the American Mission.

1854-1855. The Bombay Guardian.—A weekly religious journal, edited by Rev. Geo. Bowen. The *Bombay Guardian* was started March 7th, 1851, and was for a time conducted by Dr. Murray Mitchell, Dr. Stevenson, Dr. Frazer, and Mr. Bowen. In April 1854 it came exclusively into the hands of Mr. Bowen, who was at that time a member of the American Mission, but resigned his connection with the Mission, October 30, 1855. With the exception of the brief period from

July 31, 1864, to March 1, 1865, (when the *Guardian* did not appear,) Mr. Bowen has edited it continuously until the present time.

1856. India, Ancient and Modern, Geographical, Political, Social and Religious, with a particular Account of the State and Prospects of Christianity.—By Rev. D. O. Allen, D.D., 8vo., pp. 618. Published by John P. Jewett and Co., Boston.

1859. India and its People, Ancient and Modern.—By Rev. Hollis Read, pp. 384. Published by J. and H. Miller, Columbus, Ohio.

1860. Translation of the "Surya Siddhanta."—By Rev. E. Burgess. Roy. 8vo., pp. 354. Published by the American Oriental Society, New Haven, Conn.

1862. Historical Sketch of the Marathi Mission.—By Rev. A. Hazen, D. D., 8vo., pp. 32. Published by the A. B. C. F. M., Boston.

1870. Law in its Relations to Salvation: An Inquiry for Brahmists.—An Address delivered before the Am. Marathi Mission, at its Annual Meeting in Ahmednagar, October 23, 1870. By Rev. H. J. Bruce. 8vo. pp. 20. Published by the Bombay Tract Society.

1871. Antiquity and Unity of the Human Race.—Being the Substance of Twelve Lectures delivered before the Lowell Institute, in Boston, in 1866 and 1867. By Rev. E. Burgess. 8vo., pp. 424. Published by I. P. Warren, Boston.

1872. Notes on Some of the Familiar Birds of India.—By Rev. H. J. Bruce. 8vo., pp. 12. Published in the American Naturalist, Salem, Mass.

1873 to 1879. The Indian Evangelical Review.—A Quarterly Journal of Missionary Thought and Effort. Vols. I to VI. Edited by Rev. C. W. Park. 8vo. Each Vol. about pp. 525. Published by the Editor.

1875, 1876, 1878, 1879, 1880. The Bombay Christian Almanac.—Edited for the years above named by Rev. C. W. Park. Each Vol. 4to, pp. 64. Published by the Bombay Tract Society.

1875. Key to the Natural Orders of the Plants of the Bombay Presidency.—By Rev. S. B. Fairbank, D.D. 12mo., pp. 12. Published by the Bombay Government.

Popular List of the Birds of the Bombay Presidency, with Notes.—By Rev. S. B. Fairbank, D. D. Published by the Bombay Government in connection with the "Bombay Gazetteer." 8vo.

Thoughts Suggested by the Death of Mrs. E. D. Ballantine.—A Memorial Sermon, by Rev. R. V. Modak. Translated into English. Printed at the Riverside Press, Cambridge, Mass.

1876. A List of Birds collected along the Sahyadri Mountains, with Notes.—By Rev. S. B. Fairbank, D. D. Published in "*Stray Feathers*" by Allen O. Hume.

1877. Anatomy, Human and Comparative.—Prepared expressly for translation into the Vernaculars of India, and designed for the use of Schools and Students. By Rev. Henry J. Bruce. 8vo., pp. 264. Pub. by the Author. Translated by the Author into Marathi, and Pub. by him 1878. 8vo., pp. 340.

A List of the Birds of the Palani Hills, with Notes.—By Rev. S. B. Fairbank, D. D. Published in "*Stray Feathers*" by Allen O. Hume.

1879. Letters from India.—A Series of Letters to Sunday Schools. By Rev. H. J. Bruce. 8vo., pp. 188. Published by the Author.

List of the Reptiles of the Bombay Presidency, with Notes.—By Rev. S. B. Fairbank, D. D. Published by the Bombay Government in connection with the "Bombay Gazetteer." 8vo., pp. 18.

1881. List of the Deccan Fishes, with Notes.—By Rev. S. B. Fairbank, D. D. Published by the Bombay Government in connection with the "Bombay Gazetteer."

The Doctrine of Incarnation, and its Indian Illustrations.—By Rev. C. W. Park. pp. 22. Published by the Bombay Tract Society as No. 5 of their Series of "Papers for Thoughtful Readers."

The following works were all prepared by Rev. Hollis Read, but I am unable to give the dates, or any other particulars:—

The Coming Crisis.
Commerce and Christianity. A Prize Essay.
The Negro Problem Solved.
Footprints of Satan; or, The Devil in History.
The Palace of the Great King.

11. The Dnyanodaya.—Early in the year 1842 the Brethren at Ahmednagar began to feel the need of having some periodical in the Marathi language through which they could more successfully combat the errors of Hinduism and Infidelity. They therefore determined to commence the publication of the *Dnyanodaya*. (*Rise of Knowledge.*) The reasons for this step were well stated in the Mission Report for 1844. In the portion devoted to the work in Bombay, it is said:—

"Recent events in Bombay have shown more than at any former period, the importance of the Press as a means of diffusing religious and secular knowledge, in connection with the Missionary cause. There are now several presses, in Bombay, which are owned by Natives, and managed on their own account. These presses are all more or less engaged in supporting their respective systems of superstition and error. The works they print are sold at low prices, are much read, and not unfrequently given away gratuitously. There are now eight or ten periodicals printed in the native languages. These all engage more or less in religious discussion, while some of them are chiefly filled with scurrilous attacks on Christianity, by misrepresenting, ridiculing and reviling the historical facts, the doctrines and precepts of the Scriptures. Their pretended arguments, scoffs and sneers, are mostly borrowed from infidel writers in Christian countries, with whose works the managers of these periodicals appear to have become familiar. These efforts having been made for considerable time, it appeared very desirable that some more efficient measures should be attempted to counteract such pernicious and wide-spreading influence."

In the Report of the Ahmednagar Station for 1844, the *Dnyanodaya* is alluded to as follows:—

"The need of such a paper is more and more apparent, inasmuch as increased opposition to Christianity is now put forth by the heathen party in Bombay, and all the stale objections to the religion of the Bible, found in the writings of infidels, and the vile insinuations and blasphemous charges against its glorious Author ever uttered by wicked men seem now to be in the course of publication by those native papers which set themselves up as champions of the Hindu faith. Nothing is too gross for them to publish, and indeed the more gross and blasphemous the charges which they make, the greater the interest which they excite. Native writers and lecturers have discovered that abuse of Christianity is one of the easiest and most successful means of attracting crowds of hearers and readers, and they therefore find it to their interest to pander to the tastes of their deluded countrymen. Thus 'they wax worse and worse, deceiving and being deceived.' In these circumstances the *Dnyanodaya*, being the only paper in the native languages on this side of India devoted to Christianity, is a most important auxiliary in the cause of truth."

The advent of the *Dnyanodaya* was welcomed by all the friends of Missions in Bombay. The *Oriental Christian Spectator* for February 1843, says:—

"We recommend this little periodical to the friends of native improvement. Let them help to get it put into circulation. It supplies an important desideratum. The only other Marathi Magazine in Bombay is the *Dig Darshan*, which being

modelled on the essentially defective system of education pursued in the Government schools, dreads coming within a hundred miles of any great moral or religious question. We very decidedly prefer the *Dnyanodaya*, which, while it gives important information in Geography, Natural Philosophy, &c., both takes itself, and allows its correspondents, all latitude in the discussion of whatever is interesting and useful in morals and religion."

The first number of the *Dnyanodaya* was published at Ahmednagar in June, 1842. It was a Foolscap Quarto of 20 pages, and was in lithograph. The lithographing was done for several months under the supervision of Mr. Abbott. The second number was published in August, after two months, and consisted of 16 pages. From that time to the end of 1844 it was published every month. The more important articles were published both in English and Marathi. During the first year it continued to be lithographed at Ahmednagar, but from the first of January 1843, it was printed at the Mission Press in Bombay, for the Ahmednagar Mission. The beginning of the fourth volume, January 1845, was a new era in the history of the *Dnyanodaya*. The Bombay Brethren assumed their share of the responsibility of the paper, and though it was for a time edited in Bombay and published at the Mission Press, yet it was the joint publication of the Bombay and Ahmednagar Missions. From that time also it began to be issued semi-monthly, an arrangement which continued until July 1873. So long as it was a semi-monthly it consisted of 16 pages in each number, but in July 1873 it was determined to issue it as a weekly paper, and its size was reduced to 12 pages. This arrangement continues to the present time.

The following persons have acted as Editors of the *Dnyanodaya*:—

Rev. H. Ballantine	June 1842—1844
Rev. R. W. Hume	1845—1854
Rev. S. B. Fairbank	1854—1855
Rev. A. Hazen	1855—1858
Rev. H. Ballantine	1858—1865
Rev. A. Hazen	1865—1867
Mr. Shahu Daji Kukade	1867—1872
Rev. C. W. Park	1873—1876
Rev. E. S. Hume	1876—1877
Rev. C. W. Park	1877—1880
Rev. R. A. Hume	... 1881
Rev. E. S. Hume	... 1882

Mr. Shahu Daji Kukade has for the last twenty years ably performed the duties of Marathi Editor, under the direction of the Missionary Editor. From 1867 to 1872 the *Dnyanodaya* was almost entirely in Marathi, and was under the principal editorship of Mr. Shahuraw.

12. The Balbodh Mewa; or, Children's Supplement.—The Balbodh Mewa, or Children's Supplement to the *Dnyanodaya*, was commenced on the first of January 1873. It consisted of four pages of the same size as the *Dnyanodaya*, published once a month, but at the beginning of 1874 it was enlarged to eight pages. It is illustrated with beautiful cuts, sometimes of sufficient size to cover two pages of the paper. These cuts have been obtained from the American Tract Society, the Religious Tract Society of London, and other sources. The paper also contains stories for children, puzzles, charades, arithmetical

problems, &c. It was originated by Mrs. C. W. Park, and conducted by her until the end of 1880, when Mrs. E. S. Hume was appointed Editor. For several years the Christian Vernacular Education Society united with the American Mission in sharing the expense of its publication, but it was afterwards left entirely with the Mission.

13. The Temperance Advocate, and The Temperance Repository.—During the years 1849 and 1850 a Monthly Temperance Magazine, called The *Temperance Advocate*, was published under the principal editorship of Dr. Allen. In 1851 this gave place to the *Bombay Temperance Repository*, which was continued until 1854. It was a quarterly journal of 40 pages, and was conducted by our Missionaries in Bombay, Messrs. Hume, Bowen, and Fairbank, on their own personal responsibility. Rev. R. W. Hume was the principal Editor. He says: "It is a gratifying fact that in the advocacy of this cause we have the sympathies of all the better classes of the native population." It was found, therefore, to exert an influence not only in behalf of temperance, but also indirectly to lead many people to think more favourably of the Missionary work.

14. The Indian Evangelical Review.—This was a "Quarterly Journal of Missionary Thought and Effort." It was an Octavo, and each number contained about 130 pages. It was commenced by Rev. C. W. Park, of the American Mission, in July 1873. In his introductory note the Editor says:—

"The want of a general religious periodical, which should seek to represent the common faith of all Evangelical Christians in India, to be the exponent of their thoughts and convictions, to record the progress and results of Christian efforts, to offer facilities greater than our religious newspapers can afford, for the free discussion of unsettled questions, connected with such efforts, and to be a bond of union between all believers in this land, was quite generally felt. This want has been largely expressed in private correspondence; and it was authoritatively expressed by the recent conference at Allahabad. If such a want really exists, it is believed that it can be, and ought to be, supplied. The fact that such a periodical as the present aims to be, is felt to be needed, is at once our only apology for venturing into a field where so many have met with disappointment, and constitutes no small assurance of success."

Each number of the Review contained several articles of permanent value on subjects connected with the Missionary work, and a department of "Notes and Intelligence" of current events. There were also a few Book Notices. The Review was conducted by Mr. Park for six years, the last number being issued in August 1879, when failing health compelled him to resign the charge to others. It then slumbered for a year, and was revived in July, 1880, by Rev. K. S. Macdonald of the Free Church Mission at Calcutta.

15. Prize Books.—In November 1873, the Mission, wishing to incite the Native Christian community to efforts for increasing the number and value of books in the Marathi language, offered two prizes of Rs. 125 and Rs. 75 respectively, for the best and next best Marathi Books prepared by Native Christians. The specifications in the advertisement were as follows:—

"The subjects, and also the manner of treating them, are left to the option of the writer. The works may be religious or historical, or biographical, or scientific, or allegorical. They may take the form of essays, or sermons, or dialogue,

or whatever form may please the author. But they should be written in pure, plain, and idiomatic Marathi prose, and be works that will be useful to our Christian community. If works from other languages are used in its preparation, the parts used must not be merely translated, but must be adapted to the genius of the Marathi thought and diction. Excellence of style, as well as of thought, will betaken into account in awarding the prizes."

The Committee for examining the manuscripts consisted of Dr. Fairbank, Major G. A. Jacob, and Mr. Krishna Shastri Chiplunkar. Several manuscripts were received, from which the following were selected, and awarded the prizes, viz.—

1st Prize. The Family Friend.—Mission Prize Series, No. 1.—By Mr. Tukaram Nathoji, of the American Mission. 12mo. pp. 195. 1877.

2nd Prize. Sermons on Christian Doctrines.—Mission Prize Series, No. 2.—By Rev. R. V. Modak, of the American Mission. 12mo. pp. 225. 1880.

At the same time that the above prizes were offered, two other prizes, of Rs. 100 each, were offered by the Mission in behalf of Major T. Candy and Major G. A. Jacob. The same Committee awarded these prizes for the two following books :—

The Children's Friend.—Mission Prize Series, No. 3.—By Mr. Arnand Marutiraw Sangale, of the American Mission. 12mo. pp. 75. 1879.

The Safe Compass.—Mission Prize Series, No. 4.—By Mr. Dowlut Marutiraw Sangale. 12mo. pp. 65. 1880.

In 1879 the C. V. E. Society offered two prizes of Rs. 125 and Rs. 75 with specifications similar to the above. These prizes were awarded as follows, viz.—

1st Prize.—The Friend of Youth.—By Mr. Tukaram Nathoji, of the American Mission. 12mo. pp. 172. 1882.

2nd Prize.—Scenes in Domestic Life.—By Mr. Oomaji Luximon, of the American Mission. The book is not yet published.

The Committee for the examination of the manuscripts for the C. V. E. Society prizes recommended a gratuity of Rs. 20 for a third book prepared by Mr. Joseph Luximon Shelake, of the American Mission. The book is entitled, "Little Joseph; or, The Story of the Young Savoyard." It has not yet been published.

16. The Columbian Press.—The Columbian Press at Satara was brought from America by Rev. H. J. Bruce in 1875, principally with the idea that it would furnish some useful occupation for his children, in connection with their studies. It was, however, found so useful in connection with our Mission work, that a second press and considerable new material, were added to the establishment in 1879. The following are the principal publications of the Columbian Press :—

On Eating Meat. (Illustrated.)—By Rev. R. A. Hume. 16mo. pp. 8. 1876. 400 copies.

Anatomy, Human and Comparative.—By Rev. Henry J. Bruce. English. 8vo. pp. 264, 1877. 208 Illustrations, 250 copies.

The Faithful Dog and His Basket.—A Picture Story. The cuts were obtained from London and the descriptive text was prepared by Rev. H. J. Bruce. Red Borders, 8vo. pp. 16. 1878. 500 copies. Afterwards adopted by the Mission, and an edition of 1,000 copies printed for the Mission, on the Columbian Press, in 1879. Translated into Guzarati and published by the Irish Presbyterian Mission, Surat, 1879.

Uncle Johnson.—Translated from the English by Mrs. Bruce. Blue Borders. 8vo. pp. 16. 1878. 500 copies. Afterwards adopted by the Mission and a large type edition, 1000 copies, printed in Bombay 1879.

Letters from India.—By Rev. H. J. Bruce. A series of Letters to American Sunday Schools. English. 8vo. pp. 188. 1879. 200 copies.

An Illustrated Primary Arithmetic.—By Rev. H. J. Bruce. Each lesson an object-lesson. More than 250 illustrations. 8vo. pp. 52. 1881. 500 copies.

Marathi Wall Cards.—No. 1. "God is Love." Size 9 by 21 inches. Printed in Blue and Gold. 1875. The large Marathi types for this Motto were cut by Rev. H. J. Bruce.

No. 2. "Believe on the Lord Jesus Christ and thou shalt be saved." Size 10 by 14 inches. Printed in Blue and Red and Gold. Two editions, 1876 and 1880. 200 copies. The larger types for this also were engraved by Rev. H. J. Bruce.

Sunday School Cards, First Series.—Published in 1878, as follows :—

1*st*,	100 each of twenty-four simple verses	2,400
2*nd*,	100 „ „ four ornamental reward cards.....	400
3*rd*,	25 highly ornamented cards printed in colors	25
	Number of cards in each set	2,825

Eight sets of this series were published.

Sunday School Cards, Second Series.—Published in 1879 as follows :—

1*st*,	100 each of 52 verse cards	5,200
2*nd*,	75 „ „ 8 picture cards, two colors	600
3*rd*,	50 highly ornamented reward cards	50
	Number of cards in each set	5,850

Eight sets published.

Numerous other separate cards have been prepared.

Calendar for 1881.—Super Royal 8vo. pp. 12. 225 copies. Showing Dates, Phases of Moon, Eclipses, &c. A large Marathi text on each page.

Lazy Tom.—An Illustrated Poetical Tract. Trans. by Mrs. Bruce. 8vo. pp. 4, 1879. Two Editions, 1,600 copies.

International Series of Sunday School Lessons.—For five years, 1878, 1879, 1880, 1881, 1882. 8vo. pp. 4. Each year about 600 copies.

Columbian Press Leaflets.—For Gratuitous Distribution. 8vo. pp. 2. Nine sets, 10,000 copies of each, viz. :—

1. **The Ten Commandments.**
2. **The Way of Salvation.**—By Mrs. Bruce.
3. **Who is Jesus Christ.**—By Rev. H. J. Bruce.
4. **The True Saviour.**—By. Rev. Kassimbhai Mohamedji.
5. **The Pilgrimage of Life.**—By Mr. Vithoba Kanoba.
6. **The Good Physician.**—By Rev. Annajee Kshirasagar.
7. **Prayer.**—By Rev. Baba Padmanji.
8. **An Anecdote.**—By Mr. Tukaram Nathoji.
9. **Poor Joseph.**—By Mrs. Bruce.

Examine your Accounts.—By Mr. Prabhakar B. Keskar. 3,000 copies.

A summary of the above list is given in the following table :—

Class.	No. of Copies.	No. of Pages Marathi.	No. of Pages English.	Total Pages.
Christian Books	2,600	35,200	37,600	72,800
Christian Tracts (Including cards)	167,625	276,900	.....	276,900
School Books	750	26,000	66,000	92,000
Total...	191,375	338,100	103,600	441,700

17. Publications of the American Mission.

Religious and Miscellaneous.

1817. A Scripture Tract.—Probably by Rev. Gordon Hall. Issued Mar. 10, 1817. 1,500 copies. The first Christian Publication in the Marathi Language. 8vo. pp. 8.

The Gospel of Matthew.

Harmony of the Gospels.

1818. The Way to Heaven.—By Rev. Gordon Hall. 8vo. pp. 16.—*2nd* Ed. 1,000 copies, 1818.—*3rd* Ed. 1,000 copies, 1819. Afterwards published in Hindustani, 12mo. pp. 35.

The Acts of the Apostles.—*2nd* Ed. 1824, 8vo. pp. 88. 4,000 copies.

1819. The Way to Heaven.—Guzarati.

The Compassion of Christ toward Sinful Men.—16mo. pp. 8.

Two Scripture Tracts.—Consisting chiefly of selections from Scripture. "In large Editions."

The Sermon on the Mount.—500 copies for the C. K. Society, and 400 for the Mission.

A Catechism.—By Messrs. Nichols and Hall. Designed specially for schools. 32mo. pp. 40.—2nd Ed. 8vo. pp. 16, 1824, 5,000 copies.—3rd Ed., 1826, 10,000 copies.—Another Ed., 1831, 1,500 copies.—Another Ed., 1835, 3,000 copies.

Hymn Book.—16mo. pp. 16.

Scripture History.—(Translation of Ostervald's Abridgment of—) 12mo. pp. 70.—*2nd* Ed. 10,000 copies, 1825.—Another Ed. without date, 12mo. pp. 56.

The Gospel of John.

The Book of Genesis—8vo. pp. 135.—2nd Edition 3,000 copies, 1824.

1820. Trial of False Gods.—By Rev. J. Nichols, 32mo. pp. 12.

The Ten Commandments.—In Marathi, Portuguese, Latin, and English. —Another Ed. 16mo. pp. 16, 1848.

Summary of Scripture Doctrines.—8vo. pp. 84. Am. Miss. Series No. 8.—*2nd* Ed. 1824.—*3rd* Ed. Revised, 1832, 3,000 copies. Many succeeding Editions. Adopted by Tract Society in 1852.

Epistles of James and Jude.

History of our Lord.

Discourses of our Lord. 12mo. pp. 24.

Parables of our Lord. 12mo. pp. 22.

Miracles of our Lord. 12mo. pp. 36.

The Sermon on the Mount.

The History of Joseph.

Of each of these six tracts 2,000 copies for the Christian Knowledge Society, and 500 copies for the Mission. They were all prepared for the Press by Rev. H. Bardwell.

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1867. The Watchmaker and his Family.—Trans. by Rev. H. J. Bruce. 18mo. pp. 70. 4,000 copies.

1868. Mohurrum Festival.—By Mr. Shahu Daji Kukade. 16mo. pp. 16. 25,000 copies.

1869. The Children of the Bible.—Trans. by Mrs. Fairbank. 8vo. pp. 91. 1,000 copies.

'Tis All for the Best.—Trans. by Mrs. Bruce. 12mo. pp. 40. 3,000 copies.

Conversations about Caste.—By Rev. S. B. Misal, 18mo. pp. 44. 5,000 copies.

1870. Hymns and Spiritual Songs.—By Mr. Krishnaraw R. Sangale. 12mo. pp. 142. 4,500 copies.

Divine Method of Salvation. (A Prize Poem.)—By Mr. Krishnaraw R. Sangalé. 12mo. pp. 78. 5,000 copies.

Law in its Relations to Salvation; An Inquiry for Brahmists. (English)—By Rev. H. J. Bruce. 8vo. pp. 20. 500 copies.

1871. The Smith of Ragenbach and Other Stories.—Trans. by Mrs. Bruce. 12mo. pp. 48. 9,000 copies.

The Cross-Bearer.—Trans. by Rev. W. Wood. 12mo. pp. 57. 1,000 copies.

The Lambs Fed.—Trans. by Rev. H. Ballantine. Mission List, 1851.

Medical Work on Diseases of Women.—Trans. by Rev. A. Abbott. Pub. by Mr. Abuna Linguji. Ahmednagar. 12mo. pp. 80.

1872. The Two Lambs.—By Mrs. Park. 12mo. pp. 43. 10,000 copies.

1873. The Great Salvation.—By Rev. Haripant Ramchandra. 18mo. pp. 21. 7,000 copies.

The Old, Old Story, and Other Hymns.—Trans. by Mrs. Bissell. 12mo. pp. 50. 3,000 copies.

1874. The King's Son.—By Mrs. Park. 12mo. pp. 27. 3,000 copies.

Good Tidings in Verse.—A Poetical version of Rev. Samuel Newell's Tract of the same name. By Rev. Vishnu Bhaskar. 12mo. pp. 32. 3,000 copies.

A Sermon on the Death of Mrs. E. D. Ballantine.—By Rev. R. V. Modak. 12mo. pp. 56. "Published by her children."

1875. The Mother's Last Words.—Poetical Translation by Mrs. Bissell. 12mo. pp. 31. 3,000 copies.

1876. The Best Friend.—By Mrs. Park. 12mo. pp. 74. 3,000 copies.

Songs of God's Praise, and Story of Job.—A Poetical Tract, by Mr. Krishnaraw R. Sangalé. 12mo. pp. 50.

Conversation on Eating Meat.—By Rev. R. A. Hume. 16mo. pp. 8. Pub. by the Columbian Press, Satara. 400 copies.

1878. Anatomy, Human and Comparative.—By Rev. H. J. Bruce. 8vo. pp. 340. 208 Illustrations. Pub. by the Author. 2,000 copies.

1881. The Doctrine of Incarnation and its Indian Illustrations.—By Rev. C. W. Park. Royal 16mo. pp. 22.

Illustrated Primary Arithmetic.—By Rev. H. J. Bruce. 250 Illustrations. Pub. by the Author. 8vo. pp. 52. 500 copies.

V. MARATHI CHRISTIAN HYMNOLOGY.

1. The Earliest Hymns.—It is natural for the true worshipper to express the feelings of his heart in song. So accustomed are we to the use of hymns that we know not how our first Missionaries could give interest and zest to their Marathi services, when there was not a hymn, or even a portion of Scripture, which they could sing. We know that this want was felt by them, only in a less degree than the want of the Scriptures themselves, and efforts were very early introduced for the supply of this want. The first book of Christian hymns in the Marathi language was published in 1819. It contained 16 pages of 16mo. size. At that time there were a large number of schools carried on in connection with the Mission, and the hymns prepared were taught to the children in these schools. In a joint letter written by the Missionaries in 1824, they say:—

"We have made considerable exertion to introduce the most solemn and appropriate of the native popular tunes, adapted to the Marathi hymns we have prepared and printed, and with considerable success. Many of our school-boys and teachers can sing the hymns with great propriety. But we are aware that our native singing must be very imperfect, till we get a gamut perfected in the Marathi. We find no written music among the natives."

The next edition of the Hymn Book, so far as appears, was published in 1825. It was greatly enlarged, being about six times as large as the preceding. It contained 47 pages, Octavo. Some of these hymns were also published in the same year in connection with some forms of prayer, constituting an 18mo. book of 70 pages.

2. Improved Versions of Hymns.—No department of literature more requires time for development and growth than that of Hymnology. Of necessity the first attempts are crude and incomplete, and in consequence, the hymns produced cannot long survive. This is illustrated in Marathi Christian literature. While some of the tracts prepared by our first missionaries are still published, and are among the most useful tracts of the present day, there is not a Christian hymn of earlier date than 1845, which has survived to the present time. The Hymns of the previous decade gave place to improved collections in 1833 and 1835. The edition of 1833 was an Octavo of 47 pages. The

hymns were written in native metres, and are supposed to have been prepared by Rev. Allen Graves.*

They were called "Hymns for Public Worship," and were published in lithographic form. There were 43 hymns on a variety of subjects. A few shlokas are also interspersed among the hymns. The following are three sample stanzas from the 15th Hymn of this edition :—

॥ गीत भजनाचे श्लोक छंद ॥ १५ ॥

॥ १ ॥ रात्र जाउनी दिवस उगवला
येशू तूं निशी रक्षिलें मला ॥
दृष्टि पाहतो आज ही क्षिती ॥
दयाळूपणें दास रक्षिती ॥

॥ २ ॥ क्रमितसों नवा दिवस चांगला ॥
स्मरून ईश्वरा व्याप त्यागला ॥
पाप नावडे वासना मनी ॥
नावडे मनी दुष्ट कामनी ॥

॥ ३ ॥ सत्कथा स्तुती वाचितो सदा ॥
नम्र होउनी राहूं सर्वदा ॥
ख्रिस्त दास हा हेत फारसा ॥
नून्यता नसे पुण्य सारसा ॥

A revised edition of this work, 2,000 copies, printed from type, was published in 1835. The hymns in this edition, though evidently the same, are changed almost beyond recognition. The following is the improved version of the stanzas quoted above :—

१५ ॥ गीत सकाळचें. श्लोकछंद साधा ॥

१ रात्र जाउनि दिवस उगवला ॥
देवाने दयें राखिलें मला.
रात्रीं बहुतहि दुखी व मेले ॥
सुखाने पारि मांझे श्रम गेले.

२ क्रमितों नवा दिवस चांगला ॥
तर मी देवसे वेसीं बांधला
पापी वासना नसावी मनीं ॥
दुष्ट नसावें गुप्तीं व जनीं.

३ सुकर्म व स्तव भरो दिवसां ॥
नम्र व्हावें म्या सर्वदा असा.
ख्रिस्तासीं दिवस कष्टी जाहले ॥
तशानें मला पुण्य वाहिलें.

* In some published lists this work is attributed to Rev. Cyrus Stone. The *earliest* list which I have seen, however, ascribes the authorship to Rev. Allen Graves. This list was probably printed some time about 1842. It must therefore be regarded as authentic in regard to a book which was in common use at that time.

There was another and different Hymn Book published in 1835. It was called "Psalms and Hymns," and was written, in English metres. It contains versions of the first seven Psalms in 33 different Parts, and also a collection of 29 hymns. A portion of this same work appears in a much earlier form, but it is without date, and the time of its first publication is unknown. Its appearance and the type in which it is printed, indicate, however, that it must antedate by several years, the edition of 1835. We quote a few stanzas from the 1st Psalm, and also from the 3rd Hymn, both taken from the earlier edition:—

गीत १ ॥

भाग १ । साधारण परिमाण ॥ चांगल्याचें वर्णन ॥

१ जो दुष्ट बोधीं असे ना । कुमार्गीं नसतो ।
व हासक् संगीं बसेना । विशुद्धें धन्य तो ।
२ देवाच्या शास्त्रांत हर्षतो । रात्रीं व दिवसां ॥
तें शास्त्र ध्यानीं घोषितो । तैं त्याचा भवैसा ॥
३ अक्षय पाण्याजवळील । सजीव तरू तो ।
सत्काळीं फळ आंगावरील । सत्कर्में भरतो. ॥

गात ३. ला० प० मूर्तिपूजा नसावी.
१ यो. ५: २१. यशा. ४४.

१ अमंगळ मूर्त्तिहून, दूर तुह्मी सदा व्हा:
पवित्र लेख यापासून, देवाची आज्ञा घ्या,
२ बापाची दयाहि, त्या रूपें सांगतो,
"अघोर मूर्त्ति; नाशक ती; दूर होणें मुलानो.
३ देव, कर्त्ता, हर्त्ता, मी: त्रिलोकीं हें प्रमाण;
अनंत सुख दु:खाहि, दोहींचा धनी जाण.

3. "Hymns for Divine Worship," 1845.—The Hymn Books above described continued to be used in the Mission Churches for a number of years. But there came to be a growing dissatisfaction with them. One who has been called "the Watts of Marathi Christian Hymnology, or rather the interpreter of Watts," was engaged in the study of Marathi and Sanskrit, and preparing himself for a great work in this department of literature, as well as in various others. Rev. H. Ballantine arrived in Bombay Oct. 11, 1835, and was stationed at Ahmednagar Possessed of fine feelings and a sympathetic nature, to which was added a high intellectual culture, and having an excellent poetical taste, he soon began to feel that the hymns in common use were not suitable for the purposes of public worship. On one occasion he wrote that there was no good Marathi Hymn Book. "The Mission was using hymns set to native tunes, which could not be sung without calling up the vilest associations in the minds of native worshippers." He therefore began to translate into Marathi some of the best hymns in the English language, preserving the same metres, and designing them to be sung to the same tunes as in the English. These translations "generally preserve the happy medium of fidelity to the spirit of the

original, with sufficient freedom of expression to suit the idiom of the new language." He thus introduced a new era in the history of Marathi Christian Hymnology. His first collection of Hymns was published in 1845, and was an 18mo. of 148 pages. It contained more than a hundred hymns, which were received from the first with favor, and came to be generally used in the Marathi congregations of Western India. It was called "Hymns for Divine Worship." This edition was in use for several years, but was exhausted in 1853, after which it was out of print for a year or more.

4 Editions of 1854 and 1855.—The favor with which the first edition of "Hymns for Divine Worship" was received, inspired the author with new enthusiasm in the work of translating hymns from the English. Sometimes instead of an English hymn, a passage of Scripture was taken and rendered into Marathi verse. Thus there are poetical versions of the Ten Commandments, the Lord's Prayer, &c. The writer remembers hearing Mr. Ballantine speak with considerable satisfaction of his success in putting the Lord's Prayer into Marathi verse in fifty-three words, whereas the Scripture version of it in Matthew, contains fifty-six words. Mr. Ballantine was absent in America from December 1849 to November 1852, but on his return to India arrangements were made to publish a greatly enlarged edition of his hymns. The old hymns were accordingly revised by him, and more than two hundred new ones were added to his collection. The new edition consisted of two parts, one containing the hymns alone, which was issued in 1854, and the other containing both hymns and tunes, which was issued in 1855. The Hymn-Book was a 16mo. of 440 pages, and contained 336 hymns. This was called as formerly "Hymns for Divine Worship." The Hymn and Tune Book was called "Sacred Songs." It was a 12mo. in form, and contained 310 pages. The tunes were arranged upon the left hand pages, with usually one stanza of the hymn interlined, while the hymns suitable for the tune, were arranged in double columns on the opposite pages. The type with which the music was printed, was brought from Boston in 1852, and, with the exception of a twelve page Music Manual published by the Mission in 1853, this was the first attempt at printing music which was ever made in Western India, although some lithographic sheets had been previously published.

5. Editions of 1858 and 1865.—A third edition of the "Hymns for Divine Worship," was published in 1858. It was a reprint of the edition of 1854, but was in 12mo. form. The fourth edition was published in 1865 by the Mission in connection with the Bombay Tract Society. These hymns having come into general use in the churches of Western India, the Society arranged to take a part of the edition. In their Report for 1865, the Committee say:—

"The admirable collection of Hymns by Mr Ballantine has long been in use, but has only now been published by this Society. 336 of the choicest Hymns in the English language, are here rendered into flowing Marathi, with a success that leaves nothing to be desired. There is reason to believe that the love of these sacred songs will 'grow with the growth, and strengthen with the strength' of the Native Church in Western India."

The Mission portion of this edition contained the Children's Hymns, mentioned in the next paragraph, added as an appendix, and was not

published until 1866. Mr. Ballantine was revising the hymns, and carrying the work through the Press when he was compelled by failing health to leave India. He died at sea on the homeward voyage, November 9, 1865. He was buried at sea, and "no man knoweth of his sepulchre unto this day," but he has left an enduring monument in the collection of sweet hymns which he has given to the Marathi Christian Church.

6. Children's Hymns, 1832.—Mr. Ballantine not only left the 336 hymns above mentioned, but he prepared 64 hymns for children, making 400 in all. These were translated from some of the most popular of the English hymns for children, such as, "I want to be an angel," "Around the throne of God in Heaven," "Will you go?" &c., &c. This collection was published in Octavo form, with the accompanying music, in 1862. On its completion Mr. Ballantine wrote :—

"I thank God that I have been permitted to bring so many of the songs of Zion into use in this language, to cheer the hearts and excite the religious affections of the children of God in this land."

7. Re-Introduction of Native Metres.—During the years from 1861 to 1867 there was a gradual re-introduction of a few native metres. They were the original compositions of native poets; most of them by Mr. Krishnaraw Ratnaji Sangale, a Catechist of the American Mission at Ahmednagar and Bombay. They were prepared in accordance with the rules of Marathi poetry, and were sung to native music. Whatever objections may have been felt in the earlier days of the Mission, to the native tunes, because of their "vile associations" in Hinduism, these objections were in a measure removed as the Christian community became older, and as large numbers of the second and third generations grew up and were added to the church. There is no question but that the native Christians generally prefer their own native melodies. They find them easier, and the frequent repetitions and choruses are in accordance with their taste. "But they also learn to love the translations of English hymns, for the rich devotional thought they contain, and, becoming accustomed to the tunes, delight in many of them. The Missionaries too, joining in worship with the native Christians, find that many of their earnest words of praise, set to native airs, are full of sweetness, and promotive of devotion. There seems the best reason, therefore, for combining both in a Hymn-Book prepared for the use of the native churches"

8. A Native Christian Poet.—The first to introduce the native melodies to the use of the churches, in these later times, was, as above intimated, Mr Krishnaraw Ratnaji Sangale. Though others have prepared some very acceptable hymns, yet Mr Krishnaraw still stands without a rival, as the Native Christian Poet of Western India. Originally of the Weaver caste, he was converted in 1859, and was baptized at Ahmednagar Jan. 1, 1860. He was employed at first in preaching among the people of his own caste, and afterwards established a school among them, which was attended by 40 Weaver boys. Still later he became the head teacher in the Girls' School at Ahmednagar. Before his conversion he was very fond of music, and was familiar with many native tunes. On first hearing the English tunes he was not at all pleased with them. He therefore took three of Mr. Ballantine's hymns, *viz.*, "One there is above all others," "O my soul, what means this sadness?" and

"मुलांनो, बोध घ्या," and adapted them to some native tunes. These he went about humming to himself, but they did not satisfy his love of song. He therefore commenced to write the "Life of Christ," in verse, in imitation of a Hindu poem that he was familiar with. This was quite a lengthy poem, and has never been published in its original form, although a part of it was incorporated in the "खरा तारणोपाय," a poetical representation of the parable of the "Prodigal Son," which was published by the Tract Society in 1870. It received the prize which had been offered by Dr. Murdoch for the best poetical tract, to be prepared in Marathi. Mr. Krishnaraw's first hymn, prepared for church service, was based upon Mr. Ballantine's translations of "Alas, and did my Saviour bleed," and is a hymn of superior merit. It is still a favorite in all the churches. His second hymn was the No. 387 of our present collection.

9. The Gayanamrit, 1867.—Mr. Krishnaraw's hymns went on increasing in number and in popularity, until it was felt that there was a demand for their publication in such form that they could come into general use. Accordingly, in 1867, they were published by the Mission in a small tract called "Gayanamrit," or "the Nectar of Song." It was a 16mo. of 52 pages. It soon became very popular and came into extensive use.

An enlarged edition was published by the Tract Society in 1870. It was a 12mo. of 145 pages, and contained 109 hymns. The Tract Society's Report says of it, "seldom has a volume, more welcome to Native Christians, issued from the Press in Western India." In the Preface of this edition there are some noteworthy sentences, which show the universal love of song in this land. After speaking of the love of song which is inherent in human nature, and which is seen in all lands, and in all languages, our author says:—(Translation:)

"But of all lands there is in our Hindustan the greatest love of poetry and song. Here all the sacred books, the commentaries, histories, &c., are written in the form of poetry. Weddings, funerals and other rites are performed in the language of poetry. Worship, instruction, and other religious services partake of the poetical form. The attendants proclaim the praises of the Rajahs in epic song. Poetical dialogues are conducted, in which question and answer are given in song. The beggars who wander about the streets, generally sing some song, and thus make known their requests to the people. But what shall I say more? Even in common conversation, proverbs and other short sayings in poetical form, are in constant use. While they are grinding the women sing; while they soothe their children to sleep, they sing. The farmer sing as he waters his field; even while they are eating they sometimes stop to sing. In all their business affairs there is singing, singing. Thus the land is, as it were, swimming in poetry and song."

A third edition of the Gayanamrit, (the Tract Society's 2nd edition,) was published in 1876, with an addition of 21 new hymns.

10. History of Individual Hymns.—Hymns which have a real merit in themselves, and a power to touch the heart of the worshipper, have their value greatly increased, by a knowledge of the circumstances of their origin, and of their history. Who that is familiar with our best English hymns, as "Rock of ages cleft for me,"—"Jesus lover of my soul," "My faith looks up to thee," &c., has not felt his heart thrill with emotion as he has listened to the story of those hymns? Very few of our Marathi hymns have any such associations connected with them. Perhaps it could not be expected of those which are merely trans-

lated from the English ; but of the original hymns there are a few whose history is worth preserving. We have already stated that the hymn No. 80, "आहाहा प्रभुरे, मजला तारायासी," was the first hymn that was written by Mr. Krishnaraw. The first introduction of this hymn to the Christian public was an occasion long to be remembered. It was at the general meeting at Ahmednagar in 1861. Unusual interest had pervaded the whole congregation. The subject of *giving for Christ* had taken a deep hold upon the hearts of all, when Vishnupunt and Krishnaraw, together, sung this hymn. All were deeply affected by it and many began to weep and sob. The singers themselves were so affected that they could with difficulty complete the hymn. Then Vishnupunt addressed the congregation on the death of Christ, and many began to cry aloud. One young man, a member of the Theological Class, (Waneram Ohol,) was so affected that he became insensible. He cried out as if in great agony, and when he was removed from the Chapel he repeatedly exclaimed, "For me alone, for me alone." After two or three hours he became more quiet, and the next day he enjoyed great peace of mind. He said, "The Lord Jesus Christ appears to me far more lovely and precious than ever before."

Hymn No. 387, "हे प्रभो शांतवन कर ये," was prepared for the Sabha of 1862, and first sung in public at that time. At the ordination of Mr. Waneram Ohol as pastor of the church at Rahuri, in 1867, the writer invited Mr. Krishnaraw to sing some new hymn, which would be appropriate to the occasion. Hymn 205, Christ's Invitation, "यारे, यारे, मजकडे यारे," was prepared and first sung in public at that time. Mr. Krishnaraw writes :—

"When I wished to compose a hymn I usually went to some quiet place, far, far away, to some river bank, to some pleasant spot, to some place where there was beautiful scenery, or into some garden. There I would engage in prayer. Sometimes the hymn was composed with continuous weeping. Sometimes the memory of God's great grace toward me would overpower me, and, laughing and weeping, I prepared the hymn. My heart was overwhelmed with uncontrollable emotion. It was at such times that the hymns "अहा प्रभू ज्यानें असें केलें तो मीच जाण," (O my Lord it was I alone that did it,) and "प्रिय प्रभू ख्रीस्ता, कैसा मी तुला सोडूं ?" (Christ, my dear Lord, how can I let thee go ?) were composed, and these hymns are my favorite ones still."

It is customary sometimes to employ a Hindu or Mussulman music teacher to teach new tunes, and to suggest appropriate tunes for particular hymns. The power of these hymns to reach the hearts of the people is seen in the fact that the Brahman music-teacher wept when he first sang "देवा मज द्यावी तारणाची भिक्षा." (God give me the boon of salvation.)

11. Fifth Edition of Sacred Songs.—When it became necessary to publish a fifth edition of the Hymn-Book, in 1874, it was determined to combine the English and native metres in the same work. Other native poets besides Mr. Krishnaraw had prepared a good number of hymns, and the number of English metres was increased by the addition of the translations by Mrs. Bissell and Dr. Fairbank, "of some of the more recent gems of English sacred poetry—hymns that are embalmed in the Christian experience of thousands." Among these were "Sweet hour of prayer," "The old, old story," "The sweetest name," &c. These hymns, together with about 150 in native metres, were arranged

with those of Mr. Ballantine according to their subjects, and made a volume of 565 hymns in all. It was edited by Dr. Fairbank. A sixth edition of these Sacred Songs was published in 1878. It was an exact reprint of the fifth edition, except that an index of subjects was added.

12. The Bulbul.—The Bulbul is a collection of hymns for children. It includes those published by Mr. Ballantine in 1862, with large additions by Mrs. Bissell, Dr. Fairbank, Krishnaraw, and others. The Bulbul was published in two forms in 1874, and contained 122 hymns. One form was an Octavo of 62 pages, containing the hymns only, while the other form was a Foolscap Quarto of 112 pages, and contained both Hymns and Tunes. It was edited by Mrs. Bissell, and carried through the Press by Mr. Harding. A revised and enlarged edition of the Bulbul has been published during this year of 1881, under the superintendence of Mrs. Bissell. It contains additional hymns by Mrs. Bissell, Dr. Fairbank and Krishnaraw, and also a few prepared by Mr. Anand Sangale and Mrs. Bruce.

13. The Kirttan.—Religious instruction among the Hindus was often imparted to the masses by means of the *Kirttan*. The Kirttan is a musical performance in which the praises of some god are celebrated, with singing and instrumental music. Formerly the Kirttan seems to have been much more cultivated among the Hindus than in later days, but the people have a great fondness for it, and will often sit far into the night to listen to it. It occurred to Mr. Krishnaraw and others that a *Christian Kirttan*, in imitation of the old Hindu Kirttan, might be a useful means of reaching the people with the message of salvation. Accordingly, in 1862, a company of singers was organized in Ahmednagar, with Mr. Krishnaraw as the leader. The hymns and poetical selections were taken from such material as they had at hand, without much regard to unity of subject or harmony of the various parts. It was an experiment, and as such it was grandly successful. It was the introduction of a new method of Christian effort which has since become highly useful and popular. This first Kirttan was performed in Ahmednagar and the neighboring villages, and also in the Godavery valley, and everywhere met a most enthusiastic reception. The importance of music as an evangelistic agency was just beginning to be appreciated. Dr Murdoch says:—

"The masses of the people are yet in the ballad stage."—"The hymns and songs of Luther had a powerful influence in bringing about the Reformation. Stirring poetry might be of still greater value in this country."

This first Kirttan was given at the Sabha in 1862, and soon afterwards a great impetus was given to the movement in a most unexpected manner. A gentleman in Guzarat, having read a description of the Kirttan, sent a donation of forty rupees for the purchase of musical instruments. During the following year two Kirttans were carefully prepared, one by Mr. Krishnaraw, and one by Rev. Vishnupunt, and they were performed at the Sabha of 1863. The one by Rev. Vishnupunt was on the subject of the "Love of Christ," and the other on "True Humility." Mr. Krishnaraw went on perfecting his style of Kirttans, and after a time several other persons took it up, and a number of companies were organized in different parts of the Mission. To show the present form of the Christian Kirttan, the following description of one given in Bombay by Rev. Vishnu Bhaskar,

February 12, 1874, is here inserted. It is taken from the *Evangelical Review* for April, of that year :—

"The leader stood upon a platform, and just back of him were four or five trained Christian singers, who joined in the choruses. For musical instruments, there was the *vina*, a kind of guitar, the saringi, which is played like a violincello, but is much smaller than that instrument, one pair of cymbals, and a small drum beaten with the ends of the fingers. The subject of the kirttan was 'Christ the true Saviour.' The need of such a Saviour was shown by the universal consciousness among men, of sin and guilt, and by the failure of all human expedients to take away sin. Then the character of Christ was shown as a perfect and all-sufficient Saviour. All these points were brought out by a variety of illustrations. The whole performance lasted a little more than two hours. The exercises had all the ease and naturalness of an extempore performance, though nearly all must have been arranged beforehand. At first a brief prayer was offered up, invoking the divine blessing. Then the leader in a pleasant graceful way, introduced the subject of the kirttan, while the vina in a gentle tone gave the key-note to the speaker, and also to the singers, who soon after followed in a chorus. The words of the chorus were often made the text for an exhortation or illustration, and then some further remarks would suggest, or lead the way to another chorus. The leader always spoke in a musical tone, going frequently to a third, fifth, or an octave above, and sometimes to the minor third below. There was considerable artistic skill displayed in the execution of the music, and in its adaptation to the poetry. Sometimes the effect was quite dramatic. There was, however, no appearance of irreverence on the part of the performers, or in the audience, and the music seemed only to deepen the impressions of the truth uttered. Judging from the manifest effects of the kirttan on this and several other occasions, we have no doubt but that it may be made a valuable Christian agency."

14. First Lines, or Familiar Names of the English Hymns Translated into Marathi.—The numbers refer to the Sacred Songs, edition of 1874, or 1878. If preceded by (B) they refer to the Bulbul, edition of 1881. (H. M.) indicates that the translation is in Hindu Metre.

A beautiful land by faith I see	B 104	Mrs. Bissell.
Acquaint thyself quickly, O sinner, with God	215	Ballantine.
Alas, and did my Saviour bleed	79	Ballantine.
" " " " (H.M.)	80	Krishnaraw.
Alas, what hourly dangers rise	358	Ballantine.
All for Jesus	B 117	Krishnaraw.
All hail, the power of Jesus' name	129	Ballantine.
" " " "	130	Ballantine.
All yesterday is gone	221	Ballantine.
Almost persuaded	B 121	Mrs. Bruce.
Am I a soldier of the cross ?	356	Ballantine.
And can I yet delay ?	309 and B 59	Mrs. Bissell.
And will the Judge descend ?	530	Ballantine.
Another six days' work is done	448	Ballantine.
A poor wayfaring man of grief	388 and B 35	Ballantine.
Around the throne of God in Heaven	547 and B 17	Ballantine.
As when, in sileace, vernal showers	171	Ballantine.
At anchor laid, remote from home	364	Ballantine.
Awaked by Sinai's awful sound	312	Ballantine.
Awake, my soul, and with the sun	423	Ballantine.
Awake, my soul, to joyful lays	122	Ballantine.
Awake, our souls, away our fears	363	Ballantine.
Beautiful Zion built above	557 and B 29	Ballantine.
Before Jehovah's awful throne	1	Ballantine.
Behold, the blind their sight receive	71	Ballantine.
Behold the lofty sky	42	Ballantine.
Behold the morning sun	50	Ballantine.
Behold the wretch whose lust and wine	252	Ballantine

Behold, what wondrous grace ..... 333 Ballantine.
Be kind to each other ..... 258 and B 53 Ballantine.
Beyond where Kedron's waters flow ..... 75 Ballantine.
Blessed are the sons of God ..... 331 Ballantine.
Blest are the sons of peace ..... 436 Ballantine.
Blest be the tie that binds ..... 385 Ballantine.
Blow ye the trumpet, blow ..... 246 Ballantine.
Brightest and best of the sons of the morning ..... 69 Ballantine.
Broad is the road that leads to death ..... 195 Ballantine.
Call Jehovah thy salvation ..... 38 Ballantine.
Can creatures to perfection find ..... 16 Ballantine.
Cast thy burden on the Lord ..... 203 and B 41 Ballantine.
Charley wants a piece of bread ..... B 157 Mrs. Bissell.
Children, can you tell me why ? ..... B 134 R. A. Hume.
Children listen to His word ..... 438 and B 62 Ballantine.
Christ the Lord is risen to-day ..... 92 Ballantine.
Come, all ye saints of God ..... 153 Ballantine.
Come, Christian brethren, ere we part ..... 470 Ballantine.
Come, come to Jesus ..... B 115 Mrs. Bissell.
Come, dearest Lord, descend and dwell ..... 468 Ballantine.
Come, divine and peaceful guest ..... 172 Ballantine.
Come, every pious heart ..... 101 Ballantine.
Come, gracious Spirit, heavenly Dove ..... 161 Ballantine.
Come hither, all ye weary souls ..... 198 Ballantine.
Come, Holy Spirit, come ..... 163 Ballantine.
Come, Holy Spirit, from on high ..... 469 Ballantine.
Come, Holy Spirit, heavenly Dove ..... 159 Ballantine.
Come, humble sinner, in whose breast ..... 231 Ballantine.
Come, let us learn to sing ..... B 154 Anand M. Sangale.
Come, my soul, thy suit prepare ..... 403 Ballantine.
Come, sacred Spirit, from above ..... 166 Ballantine.
Come, sound his praise abroad ..... 7 Ballantine.
Come, thou Almighty King ..... 9 Ballantine.
Come, thou condescending Jesus ..... 446 Ballantine.
Come, thou Fount of every blessing ..... 149 Ballantine.
Come to Jesus ..... 226 and B 1 Krishnaraw.
Come we that love the Lord ..... 342 Ballantine.
Come, ye weary, heavy laden ..... 200 Ballantine.
Come, ye weary souls, oppressed ..... 199 Ballantine.
Consider all my sorrows, Lord ..... 367 Ballantine.
Dare to do right ..... B 133 Mrs. Bissell.
Day of judgment, day of wonder ..... 531 Ballantine.
Dear Saviour, ever at my side ..... B 102 Mrs. Bissell.
Depth of mercy can there be ..... 151 and B 97 Mrs. Bissell.
" " " ..... 287 Ballantine.
" " " ..... 288 Fairbank.
Did Christ o'er sinners weep ? ..... 127 Ballantine.
Dread Sovereign, let my evening song ..... 430 Ballantine.
Early, my God, without delay ..... 451 Ballantine.
Ere the blue heavens were stretched abroad ..... 63 Ballantine.
Eternal Spirit, we confess ..... 162 Ballantine.
Every bird can build her nest ..... 128 and B 22 Ballantine.
Fair shines the morning star ..... 247 Ballantine.
Far from the fold of Jesus ..... B 105 Mrs. Bissell.
Father of mercies, in thy word ..... 48 Ballantine.
Father of mercies, send thy grace ..... 386 Ballantine.
Father, whate'er of earthly bliss ..... 344 Ballantine.
Firm as the earth thy gospel stands ..... 353 Ballantine.
Forth in thy name, O Lord, we go ..... 422 Ballantine.
From all that dwell below the skies ..... 8 Ballantine.
From every stormy wind that blows ..... 393 Ballantine.
From Greenland's icy mountains ..... 483 Ballantine.

From the cross uplifted high ..... 237 Ballantine.
Gentle Jesus, Saviour mild... .....405 and B 91 Mrs. Bissell.
Glorious things of thee are spoken ..... 504 Ballantine.
Glory to God on high ..... 156 Ballantine.
Glory to the bleeding Lamb.....84 and B 95 Mrs. Bissell.
Glory to thee, my God, this night ..... 427 Ballantine.
Glory to the Father's name ..... 59 Ballantine.
Go and tell Jesus .....201 and B 71 Mrs. Bissell.
God is a Spirit, just and wise ..... 15 Ballantine.
God is the refuge of his saints..... 39 Ballantine.
God moves in a mysterious way ..... 29 Ballantine.
God of mercy, God of grace..... 299 Ballantine.
God save the Queen .....B 161 Ballantine.
Go, preach my gospel, saith the Lord ..... 494 Ballantine.
Go to dark Gethsemane ..... 76 Ballantine.
Go thou in life's fair morning .....230 and B 9 Ballantine.
Go when the morning shineth .....259 and B 8 Ballantine.
Gracious Spirit, Love divine ..... 160 Ballantine.
Great Father of each perfect gift ..... 168 Ballantine.
Great God, attend while Zion sings ..... 458 Ballantine.
Great God, how infinite art thou..... 22 Ballantine.
Great God, the heaven's well ordered frame..... 41 Ballantine.
Great God, the nations of the earth ..... 491 Ballantine.
Great God whose universal sway ..... 492 Ballantine.
Guide me, O thou great Jehovah ..... 349 Ballantine.
Had I the tongues of Greeks and Jews ..... 384 Ballantine.
Hail, Sovereign Love, that first began ..... 138 Ballantine.
Hail to the brightness of Zion's glad morning ..... 508 Ballantine.
Happy the heart where graces reign ..... 381 Ballantine.
Hark! the glad sound, the Saviour comes..... 65 Ballantine.
Hark! the herald angels sing.....B 127 Mrs. Bissell.
Hark! the Sabbath bells are ringing .....456 and B 30 Ballantine.
Hark! the song of Jubilee ..... 506 Ballantine.
Hark! the voice of love and mercy..... 86 Ballantine.
Hark! what mean those lamentations ..... 488 Ballantine.
Haste, O sinner, to be wise ..... 197 Ballantine.
Hearken, Lord, to my complaints ..... 374 Ballantine.
Hearts of stone, relent, relent ..... 214 Ballantine.
Heaven has confirmed the great decree..... 512 Ballantine.
He dies, the Friend of sinners dies..... 89 Ballantine.
He leadeth me! O blessed thought .....334 and B 85 Mrs Bissell.
Here we suffer grief and pain .....549 and B 16 Ballantine.
High in yonder realms of light ..... 564 Ballantine.
Hold the fort.....B 114 Mrs. Bissell.
Holy Bible, Book divine ..... 52 Ballantine.
Holy Father, thou hast taught me .....345 and B 3 Ballantine.
Holy Ghost, with light divine..... 164 Ballantine.
Holy Spirit, faithful Guide,.....B 123 Mrs. Bruce.
How are thy servants blessed, O Lord..... 332 Ballantine.
How beauteous are their feet ..... 497 Ballantine.
How calm and beautiful the morn..... 453 Ballantine.
How firm a foundation..... 355 Ballantine.
How gentle God's commands..... 375 Ballantine.
How heavy is the night ..... 117 Ballantine.
How large the promise, how divine ..... 472 Ballantine.
How precious is the Book divine ..... 49 Ballantine.
How sad our state by nature is ..... 303 Ballantine.
How strange it is that I should find .....286 and B 82 Mrs. Bissell.
How sweet and awful is the place ..... 476 Ballantine.
How sweet the name of Jesus sounds .....121 and B 61 Ballantine.
How vain are all things here below ..... 365 Ballantine.
Hush, my babe, lie still and slumber .....68 and B 33 Ballantine.

I am a little soldier.....357 and B 72 Mrs. Bissell.
I am coming to the cross .....B 120 Vishnu Bhaskar.
I am so glad that our Father in Heaven.....B 113 Mrs. Bissell.
I am thine, O Lord, I have heard thy voice .....B 119 Fairbank.
I do believe, I now believe ..... 148 Fairbank.
If a body finds a lesson .....B 156 Mrs. Bissell.
If you find your task is hard .....B 142 Mrs. Bruce.
I have a father in the promised land .....552 and B 34 Ballantine.
I have heard of a Saviour's love.....B 118 Mrs. Bissell.
I heard the voice of Jesus say.....318 and B 56 Ballantine.
I lay my sins on Jesus .....141 and B 101 Mrs. Bissell.
I'll praise my Maker with my breath ..... 12 Ballantine.
I love thee, I love thee, I love thee, my Lord ...346 and B 18 Ballantine.
I love the volume of thy Word ..... 44 Ballantine.
I love thy kingdom, Lord ..... 498 Ballantine.
I love to steal awhile away ..... 389 Ballantine.
I love to tell the story .....B 111 Mrs. Bissell.
I'm a pilgrim and I'm a stranger ..... 550 Ballantine.
I'm but a stranger here.....351 and B 44 Ballantine.
I'm not ashamed to own my Lord..... 125 Ballantine.
I need thee every hour.....B 129 Mrs. Bruce.
In some way or other .....B 128 Mrs. Bissell.
In the Christian's home in glory.....553 and B 45 Ballantine.
In thy great name, O Lord, we come ..... 461 Ballantine.
In thy presence we appear ..... 462 Ballantine.
I ought to love my mother .....B 12 Ballantine.
I saw one hanging on a tree ..... 77 Ballantine.
Is this the kind return? ..... 308 Ballantine.
I stood outside the gate .....325 and B 108 Fairbank.
I think when I read that sweet story of old .....347 and B 26 Ballantine.
I want a heart to pray .....395 and B 38 Ballantine.
I want to be an angel.....378 and B 13 Ballantine.
I want to be like Jesus .....341 and B 14 Ballantine.
I was a wandering sheep .....316 and B 37 Ballantine.
I would not live alway ..... 527 Ballantine.
Jerusalem, my happy home ..... 556 Ballantine.
Jesus, and shall it ever be ..... 329 Ballantine.
Jesus, full of all compassion ..... 285 Ballantine.
Jesus of Nazareth passeth by .....100 and B 88 Mrs. Bissell.
Jesus, I my cross have taken ..... 328 Ballantine.
Jesus is gone above the skies ..... 478 Ballantine.
Jesus is mine ..... 340 Ballantine.
Jesus is our Shepherd .....136 and B 78 Mrs. Bissell.
Jesus lover of my soul ..... 103 Ballantine.
Jesus, my all, to heaven is gone .....352 and B 50 Ballantine.
Jesus, our best beloved Friend..... 319 Ballantine.
Jesus, save my dying soul ..... 281 Ballantine.
Jesus the water of life will give .....B 125 Fairbank.
Jesus, we lift our souls to thee ..... 473 Ballantine.
Jesus, where'er thy people meet ..... 460 Ballantine.
Jesus, who knows full well ..... 400 Ballantine.
Just as I am, without one plea .....398 and B 77 Mrs. Bissell.
Joyfully, joyfully, onward we move.....551 and B 28 Ballantine.
Keep silence, all created things ..... 25 Ballantine.
Know, my soul, thy full salvation ..... 335 Ballantine.
Let dogs delight to bark and bite ..... 437 Ballantine.
Let every mortal ear attend ..... 181 Ballantine.
Let God the Father and the Son ..... 56 Ballantine.
Let saints on earth their anthems raise ..... 157 Ballantine.
Let us adore the Eternal Word ..... 477 Ballantine.
Let us go to Bethlehem ..... 70 and B 52 Ballantine.
Let us with a gladsome mind..... 5 Ballantine.

Life is the time to serve the Lord ..... 514 Ballantine.
Listen, all ye weary .....202 and B 49 Ballantine.
Little drops of water.....275 and B 11 Ballantine.
Little eyes, little eyes, where are you gazing?...276 and B 100 Mrs. Bissell.
Little rain drops feed the rill .....500 and B 23 Ballantine.
Little travellers Zionward.....507 and B 21 Ballantine.
Lo, he comes, with clouds descending ..... 536 Ballantine.
Lo, on a narrow neck of land... ..... 538 Ballantine.
Look down, O Lord, with pitying eye ..... 489 Ballantine.
Look, I am vile, conceived in sin ..... 283 Ballantine.
Lord, a little band and lowly.....B 106 Mrs. Bissell.
Lord, I hear of showers of blessing.....399 and B 66 Fairbank.
Lord of life, all praise excelling..... 439 Ballantine.
Lord of the worlds above..... 454 Ballantine.
Lord, thou hast searched, and seen me through ..... 21 Ballantine.
Lord, thou hast won, at length yield ..... 315 Ballantine.
Lord, thou wilt hear me when I pray..... 429 Ballantine.
Lord, we come before thee now ..... 463 Ballantine.
Lord, what a feeble piece ..... 415 Ballantine.
Love divine, all love excelling ..... 336 Ballantine.
Lo, the prisoner is released ..... 524 Ballantine.
Lo, what a glorious sight appears ..... 537 Ballantine.
Marching song .....B 158 Mrs. Bissell.
Mary to the Saviour's tomb ..... 90 Ballantine.
Men of God, go take your stations ..... 496 Ballantine.
Mercy, O thou Son of David ..... 72 Ballantine.
Mighty God, while angels bless thee..... 97 Ballantine.
Mistaken souls, that dream of heaven ..... 371 Ballantine.
More love to Thee, O Christ .....B 159 Mrs. Bruce.
Must Jesus bear the cross alone .....267 and B 55 Ballantine.
My days are gliding swiftly by.....541 and B 27 Ballantine.
My dear Redeemer and my Lord ..... 104 Ballantine.
My faith looks up to thee ..... 137 Ballantine.
My former hopes are fled ..... 307 Ballantine.
My God, how endless is thy love ..... 421 Ballantine.
My God, my Father, blissful name ..... 330 Ballantine.
My God, my life, my love... ..... 36 Ballantine.
My God, permit me not to be..... 397 Ballantine.
My gracious Lord, own thy right..... 326 Ballantine.
My son, know thou the Lord .....233 and B 60 Ballantine.
My soul, be on thy guard..... 359 Ballantine.
My soul, repeat his praise ..... 35 Ballantine.
Nearer, my God, to thee .....391 and B 40 Ballantine.
No more, my God, I boast no more ..... 379 Ballantine.
Nor eye hath seen, nor ear hath heard ..... 546 Ballantine.
Not all the blood of beasts ..... 134 Ballantine.
Not all the outward forms on earth ..... 158 Ballantine.
Not to condemn the sons of men ..... 238 Ballantine.
Not with our mortal eyes..... 154 Ballantine.
Now another day is ending..... .....409 and B 48 Ballantine.
Now be the gospel banner ..... 484 Ballantine.
Now Christ ascends on high ..... 133 Ballantine.
Now in the heat of youthful blood ..... 229 Ballantine.
Now I resolve with all my heart..... 314 Ballantine.
Now is the accepted time..... 225 Ballantine.
Now the shades of night are gone ..... 424 Ballantine.
Now to thine altar, Lord..... 305 Ballantine.
Now we happy children .....B 149 Krishnaraw.
Now we'll take leave and we'll go to our homes .....B 155 Ballantine.
O all ye nations, praise the Lord ..... 132 Ballantine.
O blessed souls are they ..... 240 Ballantine.
O cease, my wandering soul ..... 244 Ballantine.

O come, let us sing ..... 466 Ballantine.
O could I speak the matchless worth ..B 107 Mrs. Bissell.
O do not be discouraged ..... 235 and B 51 Ballantine.
O'er mountain tops the mount of God ..... 509 Ballantine.
O'er the realms of Pagan darkness..... 486 Ballantine.
O happy day that fixed my choice ....343 and B 69 Fairbank.
O have you not heard of that beautiful stream? 555 and B 63 Fairbank.
Oh, great is Jehovah and great be his praise ..... 511 Ballantine.
Oh, for a closer walk with God ..... 380 Ballantine.
Oh, had I wings to fly ..... 548 Ballantine.
Oh, how I love thy holy law ..... 47 Ballantine.
Oh, that my load of sin were gone..... 284 Ballantine.
Oh, that the Lord's salvation. ..... 485 Ballantine.
Oh, that the Lord would guide my ways ..... 350 Ballantine.
Oh, where shall rest be found ..... 245 Ballantine.
O little child, lie still and sleep .....B 76 Mrs. Bissell.
O Lord, and shall our fainting souls ..... 170 Ballantine.
O Lord, my best desires fulfil..... 366 Ballantine.
O Lord, our Heavenly King ..... 30 Ballantine.
O Lord, thy weary churches wait ..... 165 Ballantine.
O my soul, what means this sadness..... 369 Ballantine.
One sweetly solemn thought... ..... 545 and B 94 Mrs. Bissell.
One there is above all others.. .....143 and B 4 Ballantine.
Only a few more tears .....B 130 Anand M. Sangale.
On the mountain's top appearing ..... 501 Ballantine.
O say, busy bee, whither now are you going? .....B 146 Ballantine.
O thou that hearest prayer ..... 179 Ballantine.
O thou that hearest the prayer of faith ..... 313 Ballantine.
O turn ye, O turn ye, for why will ye die ..... 191 Ballantine.
Our Heavenly Father calls ..... 402 Ballantine.
Over the mountains and over the moor .....B 148 Mrs. Bissell.
O what can little hands do .....B 143 Krishnaraw.
O ye that praise the Lord of Light ..... 10 Ballantine.
Patter, patter, let it pour .....B 152 Krishnaraw.
People of the living God ..... 338 Ballantine.
Plunged in a gulf of dark despair ..... 116 Ballantine.
Poor, weak, and worthless though I am ..... 139 Ballantine.
Praise God, from whom all blessings flow..... 55 Ballantine.
Praise to God, the great Creator..... 6 Ballantine.
Praise ye Jehovah's name ..... 3 Ballantine.
Praying always. .....B 150 Krishnaraw.
Prince of life, all power is thine ..... 300 Ballantine.
Prisoners of sin and Satan too ..... 212 Ballantine.
Quench not the Spirit of the Lord..... 167 Ballantine.
Rejoice the Lord is come .....B 139 R. A. Hume.
Rejoice, the Lord is King..... 102 Ballantine.
Return, my roving heart, return ..... 394 Ballantine.
Return, O wanderer, now return..... 213 Ballantine.
Rock of ages, cleft for me ..... 107 Ballantine.
Safe in the arms of Jesus .....B 112 Mrs. Bissell.
" " " " " " .....B 124 Mrs. Bruce.
Safely through another week ..... 452 Ballantine.
Salvation, oh, the joyful sound ..... 112 Ballantine.
Saviour, like a shepherd lead us .....434 and B 67 Fairbank.
Saviour, may a child ....404 and B 7 Ballantine.
Saw ye my Saviour .... 88 Ballantine.
Say, sinner, hath a voice within. ..... 178 Ballantine.
See from Zion's sacred mountain ..... 503 Ballantine.
See Israel's gentle Shepherd stand ..... 471 Ballantine.
Shall we gather at the river? .....554 and B 73 Mrs. Bissell.
Shall we go on to sin? ..... 360 Ballantine.
Show pity, Lord, O Lord, forgive ..... 282 Ballantine.

Sing to the Lord our God. ..... 13 Ballantine.
Sinner, art thou still secure? ..... 207 Ballantine.
Sinner, rouse thee from thy sleep ..... 209 Ballantine.
Sinners, come to Jesus..... 150 Ballantine.
Sinners, the voice of God regard ..... 182 Ballantine.
Sinners, turn, why will ye die..... 186 Ballantine.
Sinners, will you scorn the message? ..... 185 Ballantine.
Softly now the light of day ..... 428 Ballantine.
So let our lips and lives express ..... 361 Ballantine.
Son of God, most holy ..... 155 Ballantine.
Soon may the last glad song arise ..... 510 Ballantine.
Sovereign grace hath power alone ..... 239 Ballantine.
Sovereign of worlds above ..... 180 Ballantine.
Sovereign of worlds, display thy power ..... 493 Ballantine.
Sparkling and bright .....B 141 Mrs. Bissell.
Stand up, my soul, shake off thy fears ..... 362 Ballantine.
Stay, thou insulted Spirit, stay..... 169 Ballantine.
Suffering Son of Man, be near me ..... 118 Ballantine.
Sun of my soul, thou Saviour dear .....B 126 Mrs. Bissell.
Sure, the blest Comforter is nigh ..... 173 Ballantine.
Sweet hour of prayer ..... 390 and B 70 Mrs. Bissell.
Sweet is the memory of thy grace..... 33 Ballantine.
Sweet is the work, my God, my King ..... 457 Ballantine.
Tell me the old, old story .....482 and B 87 Mrs. Bissell.
The Bible, the Bible, more precious than gold 46 and B 19 Ballantine.
The day is past and gone ..... 431 Ballantine.
Thee we adore, Eternal Name ..... 513 Ballantine.
The heavens declare thy glory, Lord ..... 51 Ballantine.
The Lord hath sent a Saviour..... 94 and B 42 Ballantine.
The Lord is Judge, before His throne ..... 27 Ballantine.
The Lord is King, lift up thy voice..... 26 Ballantine.
The Lord Jehovah reigns ..... 24 Ballantine.
The Lord my Shepherd is ..... 135 Ballantine.
The Master is come and calleth for thee .....224 and B 92 Mrs. Bissell.
The morning light is breaking ..... 505 Ballantine.
The new dress.....B 144 Mrs. Bissell.
There is a fountain filled with blood.....119 and B 58 Ballantine.
There is a God, all nature speaks..... 14 Ballantine.
There is a happy land.....540 and B 5 Ballantine.
There is a land of pure delight ..... 543 Ballantine.
There is beauty all around .....B 75 Mrs. Bissell.
There is no name so sweet on earth .....147 and B 65 Fairbank.
There's a Friend above all others .....142 and B 46 Ballantine.
There's a land that is fairer than day.....B 110 Mrs. Bissell.
There's a little mischief maker .....B 147 Mrs. Bruce.
There's a wideness in God's mercy .....B 122 Mrs. Bruce.
There were ninety and nine .....B 116 Mrs. Bissell.
The shoe-maker .....B 151 Krishnaraw.
The Spirit in our hearts ..... 242 Ballantine.
The Spirit, like a peaceful dove ..... 174 Ballantine.
They that toil upon the deep ..... 43 Ballantine.
They who seek the throne of grace ..... 401 Ballantine.
Thine earthly Sabbaths, Lord, we love ..... 459 Ballantine.
This is day the Lord hath made ..... 447 Ballantine.
Thou Lord, of all above ..... 301 Ballantine.
Thou, O Lord, hast kindly kept me ..... 407 Ballantine.
Thou only Sovereign of my heart..... 327 Ballantine.
Through all the changing scenes of life ..... 32 Ballantine.
Through endless years thou art the same ..... 23 Ballantine.
Thus far the Lord hath led me on..... 426 Ballantine.
Thus saith the High and Lofty One..... 28 Ballantine.
Thus saith the first and great command ..... 383 Ballantine.

Thy life I read, my dearest Lord ..... 529 Ballantine.
'Tis a point I long to know ..... 372 Ballantine.
'Tis by the faith of joys to come..... 377 Ballantine.
'Tis finished, so the Saviour cried ..... 87 Ballantine.
'Tis God the Spirit leads ..... 176 Ballantine.
To God the Father's throne..... 58 Ballantine.
To God the only wise ..... 354 Ballantine.
Twinkle, twinkle little star ..... B 6 Ballantine.
Two little eyes to look to God .....277 and B 83 Mrs. Bissell.
Upward I lift mine eyes ..... 34 Ballantine.
Vain, delusive world, adieu ..... 339 Ballantine.
Very little things are we .....236 and B 10 Ballantine.
Watchman, tell us, does the morning .....B 109 Mrs. Bissell.
Watchman, tell us of the night ..... 502 Ballantine.
We are waiting by the river .....539 and B 98 Mrs. Bissell.
We bless the Prophet of the Lord ..... 114 Ballantine.
We come, we come with loud acclaim .....131 and B 36 Ballantine.
Weep not for the saint who ascends ..... 526 Ballantine.
Welcome, delightful morn ..... 455 Ballantine.
Welcome, sweet day of rest ..... 449 Ballantine.
We are travelling home to Heaven above .....243 and B 25 Ballantine.
What a friend we have in Jesus .....140 and B 96 Mrs. Bissell.
What bless'd examples do I find..... 435 Ballantine.
What does little birdie say ? .....B 145 Mrs. Bissell.
What shall I render to my God ..... 337 Ballantine.
Where'er you meet you always say.....228 and B 24 Ballantine.
When his salvation bringing .....95 and B 43 Ballantine.
When I can read my title clear ..... 348 Ballantine.
When I survey the wondrous cross ..... 85 Ballantine.
When overwhelmed with grief ..... 310 Ballantine.
When power divine in mortal form ..... 73 Ballantine.
When streaming from the eastern skies..... 425 Ballantine.
When thou, my righteous Judge, shalt come ..... 532 Ballantine.
While shepherds watched their flocks by night ..... 66 Ballantine.
While thee I seek, protecting Power ..... 392 Ballantine.
While, with ceaseless course, the sun ..... 523 Ballantine.
Whither, pilgrim, are you going ? .....544 and B 68 Fairbank.
Who are these in bright array..... 565 Ballantine.
Who but thou, Almighty Spirit ..... 490 Ballantine.
Who shall sing if not the children .....96 and B 2 Ballantine.
Why do we mourn departing friends ..... 525 Ballantine.
Why should the children of a King ..... 177 Ballantine.
Why should we start and fear to die ..... 521 Ballantine.
With my substance I will honour ..... 499 Ballantine.
With tears of anguish I lament ..... 302 Ballantine.
Work for Jesus, work to-day .....278 and B 99 Mrs. Bissell.
Work, for the night is coming .....B 103 Mrs. Bissell.
Ye angels round the throne ..... 57 Ballantine.
Ye angels who stand round the throne ..... 563 Ballantine.
Ye Christian heroes, go proclaim ..... 495 Ballantine.
Ye saints, your music bring..... 98 Ballantine.
Ye that delight to serve the Lord ..... 31 Ballantine.
Ye wretched, hungry, starving poor ..... 204 Ballantine.
Yes, for me, for me he careth .....B 84 Mrs. Bissell.
Yes, the Redeemer rose ..... 93 Ballantine.
You see the farmer in the field .....B 153 Krishnaraw.

15. First Lines of Original Hymns, with Subjects and Names of Authors.—Most of the following Hymns are written in Hindu Metres. A few in English Metres are marked (E. M.) The numbers refer to the "Sacred Songs," edition of 1878. If preceded by B. they refer to the Bulbul of 1881.

अगे शवगर्त्ते तुला पाहतां ही ...	522	.....	The Grave.	Krishnaraw.
अति दारुण यातना	535	.....	Hell	Krishnaraw.
अविनाशि सुख तें	561	.....	Eternal Life	Krishnaraw.
अहा मरण दुसरें	534	.....	The Second Death ...	Krishnaraw.
अहो भक्त या	467	(E. M.)	Divine Worship.	Ballantine.
अहो सर्व माणसानो	60	(E.M.)	Doxology	Ballantine.
अज्ञानी निरुपायी	412	.....	Ps. 70 : 5	Krishnaraw.
आकाशाचें सुख, मज वर्णवेना ...	558	.....	Heaven	Krishnaraw.
आकाशीं देव राहतो	54	(E.M.)	Ps. 115	Ballantine.
आकाशी बापा आमच्या.....	444	.....	The Lord's Prayer	Fairbank.
आज प्रभूचा वार	450	(E.M.)	The Sabbath	Ballantine.
आतां मावळलें दिन	408	.....	Evening Prayer	Dr. J. M. Mitchell.
आदामाच्या वंशस्थानो	2	(E.M.)	Ps. 148	Ballantine.
आनंदानें दोनच टोळ्या	280	.....	The Widow's Mite ...	Krishnaraw.
आमचिया बापा तेजवासी धन्यें...	445	.....	The Lord's Prayer ...	Sidoba Misal.
आयुष्य वेगें पळतें गथा	517	& B. 89	Life is Fleeting.....	Krishnaraw.
आहाहा देवानें	249	.....	Justice and Mercy ...	Krishnaraw.
आहा प्रभू ज्यानें असें केलें तो मीच.	373		...Alas, I crucified the Lord ...	Krishnaraw.
आहा! हिंदूंचीं मुलें ...(E.M.)	487	& B. 90	Alas! the Hindu Children	Mrs. Bissell.
ईश्वरानें आज्ञा दिल्या	440	(E.M.)	Ten Commandments ...	Ballantine.
ईश्वरा, मी तुजपुढें कसा आहें ...	413	.....	A Prayer	Krishnaraw.
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एथें बसायाला गोड वाटे फार ...	481	.....	The Gospel Feast	Fairbank.
एथें हर्ष वाटे फार	480	.....	The Saviour's Feast.....	Fairbank.
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ऐसा सद्गुरु ममतालू	108	.....	Compassion of Christ. ...	Krishnaraw.
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ऐसें असतां स्मरिलें नाहीं देवाहो	304	.....	Carelessness Bewailed.	Krishnaraw.
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केली क्षमा पतिताला	250	.....	Justice and Mercy ...	Krishnaraw.

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जनांचा योजितां उद्धार	376	(E.M.)	God's Promises	Ballantine.
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REPORT

OF THE

THEOLOGICAL SEMINARY

AT

AHMEDNAGAR, WESTERN INDIA,

FOR

1881.

Poona:
PRINTED AT THE ORPHANAGE PRESS.

1882.

THEOLOGICAL SEMINARY.

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Rev. JAMES SMITH, Professor of Exegesis and English.

Rev. RAMKRISHNA V. MODAK, Professor of Natural and Doctrinal Theology, and Evidences of Christianity.

REPORT FOR 1881.

As may be seen from the Memorial Papers presented at the Jubilee Meeting, the American Marathi Mission had, in previous years, assembled and taught classes of promising young men, in theology and other studies, with a view to their becoming pastors and evangelists. But the action of the Mission for founding the present Theological Seminary was taken in May 1877, and its operations were begun on January 1st, 1878. At first there was only one class, but during 1881 two classes, of six and ten members respectively, studied in the Institution. The term of study this year was only four and a half months. Instruction was given to the senior class in the book of Psalms, Doctrinal Theology, the Economy of Revivals and of modern Missions, Prophecy, Pastoral work, and the Construction and Delivery of Sermons: to the second class, in the Introduction to the New Testament, Matthew, Natural Theology, and Church History; and to both classes, in English Grammar and Composition, and on Miracles.

The first class, after four terms of study, graduated this year. One of the number has been called to act as pastor of the church connected with this Mission at Bombay, a second has been ordained over the Sholapur church, a third is acting as pastor of a village church, a fourth is working as acting pastor and evangelist at Wai, (an important centre,) and two are acting as evangelists and also as inspectors of schools in the Ahmednagar district.

The most important event in the history of the Institution this year has been the transferring of its management from the Mission to a Board of Trustees, several of whom are native Christians. It is hoped that by this means the native brethren will gradually learn how to bear the responsibilities of such institutions; and also that now some Christian friends, to whose stewardship the Lord has entrusted wealth, may be led to endow professorships and scholarships for this Seminary. It is the earnest desire of the trustees and instructors of the Institution that it should receive such an endowment, and the

consideration of its needs is earnestly commended to those who are interested in the raising up of a well qualified native ministry to care for the churches and to labour for the evangelization of Western India. £2,000 or $10,000 are needed for the endowment of a native professorship; also sums of £250 or $1,000 for scholarships, and endowments for the library and for the general expenses of the Institution. For a good many years, at least one foreign instructor will be needed, and £4,000 or $20,000 are needed as an endowment for his support. When native instructors can do all the work, such an endowment will be equally necessary for their support.

Ordinarily the terms of study will probably continue from about the 1st of April, or of June, to the close of October. In some years, as in 1878, it may be possible to give instruction from January to October, with an intermission in May.

It has been, and will continue to be, the controlling principle in this Theological Seminary *to do thoroughly what is done, and to lead the students to form good habits of study and work.* In accordance with this principle, it will often be impossible to go through the entire curriculum, especially if the term be short. But the course of study outlined is as follows :—

First Year.—1. Exegesis: Introduction to the New Testament, and Matthew; Introduction to the Old Testament, and part of Genesis.
2. Natural Theology; Evidences of Christianity.
3. History: Outlines of History; Old Testament History, with Biblical Geography.
4. Logic, or Rhetoric.
5. Practical Homiletics, including weekly Rhetorical exercises and frequent preaching; care of a particular district of the city, and Sabbath School Work. (This to be continued through the course.)

Second Year.—1. Exegesis: Parts of Daniel and Romans.
2. Systematic Theology.
3. Church History.
4. Comparative Anatomy, or some Physical Science.
5. Practical Homiletics.

Third Year.—1. Exegesis: Some of the Psalms; one Pastoral Epistle.
2. Systematic Theology; especially in relation to Hinduism Islamism, and Modern Doubt.
3. Church History; especially Missions and Revivals.
4. Homiletics: The Construction of Sermons; Pastoral and Evangelistic Work; Sabbath Schools.
5. Hindu Philosophy.

If possible, medical lectures will be given at some time during the course, and Sanskrit quotations and Music will receive some attention.

Instruction will be given mainly through the medium of the Marathi language, but English will be taught to all the students, and will be used as far as may be for their advantage.

The nucleus of a library, containing some of the best recent works, and which is receiving additions from year to year, is available to students.

If other Missions choose to send students to the Institution, they will be welcomed and taught without charge.

The lithograph at the beginning of this Report shows the Lecture Hall of the Seminary. In addition to this, the Institution possesses six good houses for married students, and others are to be built immediately. The larger part of the funds for one of these houses has been given by the teachers and pupils of Bradford Academy, Bradford, Mass., U. S. A., in order to erect some memorial of Rev. Rufus Anderson, D.D., who was long the honoured Foreign Secretary of the American Board; and the house will be named the "Anderson House." Photographs of these buildings, and of the instructors and students of 1881, in a group, will be forwarded by the Dean to any person who may wish to see them in considering the question of a donation to the Institution.

Correspondence may be addressed to the Dean of the Faculty, and endowments may be made payable to him, or to the Secretary of the Trustees, or to L. S. Ward, Esq., Treasurer of the American Board, Boston, Mass. But, in the latter case, it should be specified that the donation is to be managed by the Trustees of the Ahmednagar Theological Seminary. Unless this is specified, the funds might, by the terms of the bequest, be necessarily invested in the name of the American Board, and, by the constitution of the Board, could not be made over to the Trustees of the Seminary when the connection between that Society and the Seminary should cease.

REPORT

OF THE

AMERICAN MARATHI MISSION

FOR THE YEAR

1881.

Poona:
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1882.

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REPORT

OF THE

AMERICAN MARATHI MISSION

FOR THE YEAR

1881.

I.—THE YEAR.

The Retrospect.—The past year has been one of mingled prosperity and trial. One brother reports that he has not been laid aside from work, by sickness, for a single day during the year. Another speaks of "prosperity in temporal things," and says, "our Christians have showed signs of relief from the long continued anxiety caused by the famine." Another, however, reports, "The past year has been one of peculiar trials. We have had much severe sickness, both in our family, and among the teachers." Still another has experienced great sorrow in the death of his wife. We feel grateful for the manifold blessings which the Lord has bestowed upon us, and upon our Christian community. The following pages will show that, notwithstanding trials, our work has been making sure and steady progress.

Death of Mrs. R. A. Hume.—Mrs. Hume, whose illness was mentioned in our last Report, was apparently greatly benefited by her stay at Mahableshwar, and she recovered a good degree of strength. A return to the plains in June, however, brought on a renewed attack of illness. She was soon taken to Panchgani, but the change proved ineffectual, and she died July 25th. Mrs. Hume was a daughter of Rev. E. Burgess, who was connected with our Mission from 1839 to 1854. She returned to India, with her husband, in 1874, and for several years she laboured with great enthusiasm in connection with the Girls' School at Ahmednagar. During her

brief term of service she won the love of all who came in contact with her. Her remains found a resting place beside those of her mother, who died at Mahableshwar in 1849.

Death of Rev. Vishnu Bhaskar.—Vishnupunt was so much of a public man, and was so widely known, that we record his death in this place, rather than in connection with the church of which he was pastor. He died August 5th, after a week's severe and painful illness. Mr. E. S. Hume says, "The great trials of the year have been the going home of Mr. and Mrs. Park and Miss Norris, and the death of our good Vishnupunt, who, for the past five years, has been like a father to us. He was a man with whom it was a privilege to work." He has sometimes been called "*the beloved disciple*," because it seemed as if he loved everybody, and was loved by everybody in return. He will be greatly missed in our Christian community. "In his death every form of good work in Bombay has lost an exemplary and amiable Christian worker and friend."

Departures for America.—As intimated above, the past year has witnessed the departure of several of our number for America. Mr. and Mrs. Park and Miss Norris, from Bombay, and Mr. and Mrs. Wells, from Panchgani, have all been compelled by ill-health to return home for a season of rest. This greatly weakens our Missionary force, and the work left by those who have gone, has had to be done by those whose hands and heads were already *weary* with labours and burdens of their own. Mr. and Mrs. Wells arrived in India in November 1869, Mr. and Mrs. Park in September 1870, and Miss Norris near the close of 1873.

With this company Dr. and Mrs. Bissell sent their youngest two, and only remaining sons.

Arrival from America.—It gives us much pleasure to record the arrival in Bombay, December 21st, of Rev. Justin E. Abbott. Mr. Abbott is the son of Rev. A. Abbott, who was connected with the Mission from 1834 to 1869, and laboured at Ahmednagar, Rahuri and Satara. He is the *fourth* son of our Mission who has come back to the land of his birth to take up the labours of his parents. We welcome him to a wide field, and to *hard work* for the Master.

Our Semi-Centennial.—Although the Ahmednagar station was actually occupied December 20th, 1831, yet for general convenience the annual meeting of the Mission, which is held at Ahmednagar during the last week in October, was observed as the Jubilee occasion. The public exercises continued from the 26th to the 30th of the month, and were ably presided over by Mr. Shahu Daji Kukade.

All the Missionaries now in the field, Rev. George Bowen, who was for some years connected with the Mission, Rev. Dr. J. Murray Mitchell and Mrs. Mitchell, and a large company of native Christians, probably numbering 1,000, were present. Some of the native Christians were from the Church Mission, the Free Church Mission, and from the Methodist Church. Several historical and memorial papers were presented in abstract, and numerous addresses were made. Collections were made for the Pastor's Sustentation Fund amounting to about 700 rupees. It was an occasion long to be remembered by those who were privileged to be present. A fuller account of these meetings, with the memorial papers, will soon be published by the Mission.

The Form of the Statistical Tables.—The form of the statistical tables in this Report has been considerably changed from that of previous years. Two tables take the place of one, and the statistics are thus made fuller, and at the same time more simple. If uniformly and carefully kept for a series of years, such tables will afford a basis for interesting and instructive comparisons in regard to the progress of our work. The sum total of villages in which Christians live is not given, because, in many cases, Christians belonging to different Churches are living in the same village, (or city,) and hence that village would be counted several times in connection with the different Churches.

Retrenchments.—The closing days of the year were saddened by the intelligence that our Home Committee had reduced our appropriations for 1882, Rs. 10,000 below our estimates for the year. These reductions are made mostly in our expenditure for Native Agency and Schools. They will necessitate the giving up of our plans for *extending* our operations into new regions, and will require the breaking up of a number of our schools, and the dismissal of many of our present working force. Already some of our English friends have contributed generously to help to avert this necessity; and if others, who are interested in the spread of the Gospel and of a sound education, will do the same, the results may not be as disastrous as at first seemed to us inevitable.

The Gains of the Year.—The gains of the year as shown by the statistical tables, although not as great as in some previous years, are yet such as to afford much satisfaction. One hundred and sixty-three persons have been received to the churches on profession of faith, and the net gain of communicants is 108. There has also been a satisfactory gain in the amount of contributions by the churches. The average for the year is nearly one rupee and a quarter for every baptized man, woman and child, connected with

the churches. It should be remembered that this represents *more than six days' labour* of an ordinary labouring man as the average for every man, woman and child.

II.—SYNOPSIS OF THE MISSION,

AND STATISTICS OF THE CHURCHES.

BOMBAY.

Rev. E. S. Hume and Mrs. Hume, and Rev. J. E. Abbott, BYCULLA.

Church in BHENDI BAZAR.—Mr. Tukaram Nathuji, *Acting Pastor;* Mr. Shahu Daji Kukade, *Editor of the Dnyanodaya;* three Bible-readers; three Bible-women; seven school-masters; four school-mistresses. Whole number of Native Agents—19.

AHMEDNAGAR AND VICINITY.

Residing at AHMEDNAGAR.—Rev. L. Bissell, D. D., and Mrs. Bissell; Rev. R. A. Hume; Rev. James Smith and Mrs. Smith; Rev. Rámkrishna V. Modak, *Theological Instructor;* Rev. Anáji Kshirságar *Pastor of the Church;* Mr. Máruti R. Sángalé, *Preacher;* three Bible-readers; three Bible-women; seven school-masters; six school-mistresses. Whole number of Native Agents—22.

The THEOLOGICAL CLASS is taught by Rev. L. Bissell, D. D., Rev. R. A. Hume, Rev. J. Smith, and Rev. R. V. Modak.

Residing at WADALE.—Rev. S. B. Fairbank, D. D.

Residing at RAHURI.—W. O. Ballantine, M. D.

Residing at SIRUR.—Rev. R. Winsor and Mrs. Winsor.

THE WADALE DISTRICT, (formerly called the NORTH-EASTERN DISTRICT,) is in charge of Dr. Fairbank. *Churches* at Chándè, Dedgáw, Panchegáw, Sonai, and Shingavè-Tukai. Five Pastors; one Preacher; seven Bible-readers; four Bible-women; eighteen school-masters. Whole number of Native Agents—35.

THE RAHURI DISTRICT, (formerly called The NORTH-WESTERN and NORTHERN DISTRICTS,) is in charge of Dr. Ballantine. *Churches* at Ráhurí, Shingavè-Náyak, Wámbori, Gahû, Belápûr, Khokar, and Sátrál. Two Pastors; two Preachers; eight Bible-readers; two Bible-women; ten school-masters. Whole number of Native Agents—24.

THE KOLGAW DISTRICT, (formerly called the SOUTHERN DISTRICT,) is in charge of Dr. Bissell. *Churches* at Kolgaw and Khandala. One Pastor; one Preacher; three Bible-readers; two Bible-women; three school-masters. Whole number of Native Agents—10.

THE PARNER DISTRICT, (formerly called the FARTHER WESTERN DISTRICT,) is in charge of Rev. R. A. Hume. *Church* at Parner. One Pastor; two Preachers; three Bible-readers; five school-masters; one school-mistress. Whole number of Native Agents—12.

THE JAMBGAW DISTRICT, (formerly called the NEARER WESTERN DISTRICT,) is in charge of Rev. J. Smith. *Church* at Jambgaw. One Pastor; one Bible-reader; one Bible-woman; six school-masters. Whole number of Native Agents—9.

THE SIRUR DISTRICT, (formerly called the SOUTH-WESTERN DISTRICT,) is in charge of Rev. R. Winsor. *Church* at Sirur. One Pastor; three Bible-readers, four Bible-women, nine school-masters, two school-mistresses. Whole number of Native Agents—19.

SATARA AND VICINITY.

Residing at SATARA.—Rev. H. J. Bruce and Mrs. Bruce; Rev. Vithal Mákasarè, *Pastor of the Church. Four Out-stations.* Rev. Kasam Mahammadji, *Preacher.* Four Bible-readers; five school-masters. Whole number of Native Agents—11.

The Bhuinj District is in charge of Rev. H. J. Bruce. *Church* at Bhuinj. *Out-stations* at Wai and Panchawad. One Preacher; two Bible-readers; three school-masters. Whole number of Native Agents—6.

SHOLAPUR AND VICINITY.

Residing at SHOLAPUR.—Rev. L. S. Gates and Mrs. Gates. *Churches* at Sholàpûr, Dhotré and Watwad.—Mr. Prabhákar B. Keskar, *Medical Catechist;* Mr. Bhiwaji Kharabas, *Preacher* at Barsi. One Pastor; one other Preacher; three Bible-readers; two Bible-women; seven school-masters; one school-mistress. Whole number of Native Agents—17.

SUMMARY OF NATIVE ASSISTANTS.

Pastors	14
Preachers	13
Bible-readers	40
Bible-women	21
School-teachers, male	80
School-teachers, female	14
Medical-Catechist	1
Editor	1
Total	184

1. CHURCH STATISTICS FOR THE YEAR 1881.

Names of the Churches.	Year of Organization.	Names of Pastors and others in charge of Churches at the close of the year.	Communicants.							Baptized Children.					Adults baptized but not received to Communion.		Whole number of Baptized Persons.	No. of Villages in which Christians live.	Contributions during the year.		
			No. of January 1st 1881.	Received on Profession in 1881.	Net Gain or Loss.*	No. at close of the year.	Male.	Female.	No. of Readers.	No. of at beginning of year.	Baptized during the year.	Received to Communion.	Net Gain or Loss.	No. at close of the year.	Baptized during the year.	No. at close of the year			Rs.	a.	p.
Bombay.....	1827	Mr. Tukaram Nathuji, Act. Pastor	70	7	7	77	47	30	74	39	6	2	4	43	..	..	120	11	350	0	0
Ahmednagar..	1833	Rev. Anaji Kshirsagar	230	24	44	274	102	172	210	148	22	4	39	187	..	30	491	18	†1,004	0	0
Satara.....	1855	Rev. Vithalraw Makasare	36	..	-2	34	19	15	26	34	3	..	1	35	..	..	69	6	98	12	0
Sirur	1855	Rev. Sadoba Zadhaw	61	9	15	76	36	40	44	27	3	2	9	36	1	1	113	9	75	0	6
Khokar	1855	Rev. Vithoba, in charge	40	6	6	46	26	20	6	103	1	..	..	103	..	..	149	15	13	2	0
Shingave Na..	1855	Rev. Waneram, in charge	22	7	7	29	11	18	5	18	2	..	2	20	..	..	49	3	22	8	0
Chande	1856	Rev. Lakshman M. Salave	44	16	14	58	36	22	20	32	1	4	-3	29	..	..	87	11	89	0	3
Parner	1856	Rev. Sonaji Makasare.....	51	..	-8	43	23	20	26	26	..	..	1	27	..	2	72	13	154	0	0
Kolgaw	1857	Rev. Gangaram Wagachaure....	72	..	-8	64	31	33	23	63	1	..	11	74	..	8	146	8	125	4	0
Gahu	1858	Rev. Vithoba, in charge..	18	2	1	19	10	9	9	26	3	..	2	28	..	..	47	10	45	12	0
Panchegaw ..	1858	Rev. Sayaji M. Rathwad	64	7	-7	57	38	19	22	34	5	..	4	38	..	..	95	16	102	14	0
Dedgaw	1858	Rev. Mahipati B. Ankaipagar ..	39	4	2	41	21	20	19	52	6	..	5	57	..	16	114	10	54	0	0
Wambori	1860	Rev. Waneram, in charge	26	18	17	43	37	6	7	20	..	..	..	20	..	..	63	2	37	13	0
Satral.....	1860	Rev. Vithoba Bhambal	34	6	5	39	26	13	25	31	3	2	1	32	2	2	73	14	54	9	0
Shingave Tu..	1860	Rev. Jayaram D. Barse	91	20	13	104	61	43	37	47	16	..	16	63	..	..	167	11	63	1	0
Rahuri	1861	Rev. Waneram Ohol	62	16	2	64	36	18	30	23	1	1	1	24	19	19	107	14	83	1	0
Sonai	1861	Rev. Hariba D. Gayakawad	77	..	-2	75	54	21	26	35	3	..	2	37	..	..	112	14	64	15	9
Belapur.....	1861	Rev. Vithoba, in charge	23	..	-1	22	13	9	8	16	..	..	1	15	..	..	37	1	37	3	0
Sholapur	1864	Missionary in charge	39	3	1	40	21	19	31	46	3	1	3	49	..	..	89	..	179	5	10
Bhuinj	1872	Missionary in charge	21	..	-1	20	9	11	15	20	3	..	3	23	..	..	43	4	64	4	0
Dhotre	1874	Mr. Bhiwaji Darkoba, in charge.	25	1	..	25	15	10	14	13	3	..	3	16	..	..	41	11	..	..	..
Watwad.....	1875	Rev. Mesoba Sidoba..	45	12	12	57	26	31	36	16	12	..	12	28	..	..	85	11	50	0	0
Khandala	1878	Missionary in charge	46	..	-13	33	13	20	8	22	..	..	..	22	..	..	55	3	1	4	0
Jambgaw	1879	Rev. Rawaji D. Powar	37	5	4	41	24	17	25	13	4	..	5	18	..	2	61	10	110	9	0
			1273	163	108	1381	745	636	746	904	101	16	110	1024	22	80	2485	——	2,879	7	2

* This column presents the net results of Received on Profession, Received by Letter from other Churches, Dismissed by letter to other Churches, Excommunications and Deaths. † Including Rs. 600 collected at the Jubilee Meetings in October.

2. DISTRICT STATISTICS FOR THE YEAR 1881.

Names of Districts.	Missionaries in charge.	No. of Churches.	Native Agents.										Schools.				Sunday Schools.			
			Pastors.	Ordained Preachers not Pastors.	Licensed Preachers.	Bible Readers.	Bible Women.	School Teachers, Male.	School Teachers, Female.	Medical Catechists.	Editors.	Whole No. Native Agents.	No. of Schools.	No. of Christian Boys.	No. of Christian Girls.	Whole No. of Pupils, Christian and Heathen.	No. of Sunday Schools.	No. of Teachers.	No. of Christian Pupils.	Whole No. of Pupils.
Bombay	Rev. E. S. Hume	1	..	..	1	3	3	7	4	..	1	19	5	55	35	190	4	23	150	300
Ahmednagar Collectorate																				
,, City	3 Resident Missionaries	2	1	1	1	3	3	7	6	..	..	22	6	71	143	332	8	31	254	470
,, Wadale	Rev. S. B. Fairbank, D. D.	5	5	..	1	7	4	18	..	..	..	35	19	74	29	276	3	7	38	67
,, Rahuri	W. O. Ballantine, M. D.	7	2	1	1	3	2	10	..	..	..	24	10	60	6	138	3	3	50	70
Kolgaw	Rev. L. Bissell, D. D.	1	1	..	1	3	2	3	..	..	..	10	3	18	6	48	2	2	35	52
,, Parner	Rev. R. A. Hume	1	1	..	2	3	..	5	1	..	..	12	6	7	5	73	6	9	3	120
,, Jambgaw	Rev. J. Smith	1	1	..	..	1	1	6	..	..	..	9	6	18	..	97	..	..	..	..
Sirur	Rev. R. Winsor	1	1	..	..	3	4	9	2	..	..	19	9	16	13	148	7	15	90	326
Satara	Rev. H. J. Bruce	1	1	1	..	4	..	5	..	..	..	11	4	10	8	78	1	7	30	140
Bhuinj	Rev. H. J. Bruce	1	..	..	1	2	..	3	..	..	..	6	3	4	..	38	5	5	8	44
Sholapur	Rev. L. S. Gates	3	1	1	1	3	2	7	1	1	..	17	7	11	10	113	1	7	48	85
Totals		24	14	4	9	40	21	80	14	1	1	184	78	344	255	1531	40	109	706	1674

53 780 2° 1.05
53 1.70

III.—THE CHURCHES.

The Ahmednagar Church.—Pastor Anaji writes:—(Translation,) "The attendance upon the regular Sabbath services and meetings for prayer has on the whole been good, and nothing has occurred to disturb the internal peace of the church. One of the deacons has made special efforts to lead the members of the church to give regularly for the support of their pastor, and with a good measure of success. Another has conducted a neighbourhood prayer meeting. One, who is not an employé of the Mission, has been active in giving lectures to the youth of the church and in street preaching. A former elder of the church, who has been away for several years, has now returned, and has preached the gospel both in the church and to outsiders by means of hymns and *kirttans*. But there is still need of increased activity in the discharge of Christian duties. Especially should there be a deeper feeling of responsibility in regard to those who have gone astray, and more effort to restore them.

Though conscious of great imperfection in my work, I love this church, and rejoice with the Lord's help to labour for its good. In the latter part of the year I was laid aside for many weeks with illness. The church kindly provided for the regular pastoral services, and, giving me leave of absence, paid my expenses in addition to my regular monthly allowance. For this I am under great obligations to them, and lament my weakness, which prevents my doing for them all I would. The Lord perfect both them and me in every good work." With reference to the above Dr. Bissell adds :—

"The statistics of this church are given in the table. Twenty-four were received to its communion by profession of their faith. Most of these were from the older pupils in the boys' and girls' schools."

When was the Ahmednagar Church Organized ?—Several discrepancies in regard to the date of the organization of the church at Ahmednagar having recently turned up, an investigation has been made, and the following appear to be the facts in the case. The first company of Missionaries arrived at Ahmednagar December 20th, 1831. It consisted of Mr. and Mrs. Graves, Mr. and Mrs. Read, Mr. Hervey, and Babajee, a native convert. on the day following their arrival, December 21st, 1831, they seem to have engaged in an act of solemn consecration, and each individual signed his or her name to the convenant then made. They regarded them-

selves as a *Branch* of the *Bombay church*. Their relations to the Bombay church continued until a number of converts were received, *March 6th, 1833*, when they were organized into an independent church. The whole number at that time, including the Missionaries, was 14. Mr. Read was elected pastor, Babajee was ordained an elder, and Dajiba a deacon. Thus the correct date of the organization of the church was *March 6th, 1833*.

Death of Shekh Umar at Ahmednagar.—Pastor Anaji says:—"Our beloved brother, Shekh Umar, who was a deacon in this church, has died in the past year. One of the strong pillars of the church is removed. The memory of his love for the Lord, his holy life, his earnest exhortations, and constant striving for the spiritual welfare of this church, is left to stimulate to greater faithfulness. The Lord raise up many like him in His church." Mr. Shekh Umar was the Head Teacher in the C. V. E. Society's Normal School.

Churches in the Wadale District.—Dr. Fairbank says:—"Besides those which have been granted, requests for baptism and admission to our churches have been frequent during the year 1881. This has been especially the case in the district occupied by the Shingavè-Tukāl church. But there has been no manifestation of an unusually deep religious interest. There are five churches under my watch in this district, and during the year 40 persons were received to their communion. Commendable efforts have been made by the more intelligent members of these churches to support their pastors. But these efforts have not as yet resulted in any marked increase of the sums raised for the purpose. Many Christian families kept little tin "safety banks" for the reception of the pice they were enabled to give for the Lord's work. The boxes were opened at the semi-centennial anniversary meetings in Ahmednagar, and their contents helped to make up the sum that was there realized. But no memorandum was kept of the amounts found in the different boxes, so I cannot report the amount which was given by the members of these churches."

Churches in the Rahuri District.—Dr. Ballantine says:—"The accessions to the churches in my charge have not been numerous during the year, nevertheless it has been one of steady growth. The number of adults received to the seven churches in this district is fifty-five, which is a net increase of membership of 37 persons at the close of the year."

The Wambori Church.—Dr. Ballantine reports:—"The Wambori church, in which there was a good deal of spiritual growth

apparently two years ago, has not been in such a flourishing state during last year as I could wish. One reason for this is, that Mr. Tukaram Nathuji, the member of the last Theological class, who had charge of it a part of the year, was obliged to return to his studies in the Theological Seminary at Nagar in the month of June, and since then he has received a call to be the acting pastor of the church in Bombay. His removal is, indeed, quite a loss to this district; but we hope that others will be raised up to take the places of responsibility as they become vacated from time to time."

The Kolgaw Church.—Pastor Gungaram reports :—"The statistics sent in show that there has been a slight decrease in the membership of this church in the last year. The chief reason for this seems to be that some, who came in during the famine years, lacked a full understanding of the duties and privileges of those who embrace Christianity. They were expecting help in various ways which were quite impossible to be realized, and were dissatisfied when they found their mistake. This has proved an injury to the church, and a hindrance to our work.

Still, the number of those who have turned back is small, and the purpose of the church to provide for the support of its pastor has been carried out. With the help of a grant from the Union, they hope to do the same in the coming year.

The regular preaching of the word and the Sabbath school have been caried on as usual, and two Bible-women living here have made known the truth to the women of this and near villages. Many, who never appear abroad, have thus had an opportunity of hearing the truth. Although we do not now see the fruit of these labours, we believe the promise, "Cast thy bread upon the waters, for thou shalt find it after many days."

Death of Kawaji of Kolgaw.—Pastor Gangaram says :—"Much sickness has prevailed in this region during the past year, and four members of the church have died. One of these, Kàwàji, was a faithful man, and his death was a great loss to the church. He was baptized three years ago, and chiefly through his influence nine others were baptized at the same time. He was well acquainted with Christian truth, as his elder brother had been a Bible-reader for several years. After his baptism, he supported himself and family by work as before. His last illness was prolonged for several months, but he endured the suffering and loss with great patience. A short time before his illness, he had cut down a mango tree, and some of

his Hindu relatives, who were assisting in taking care of him, fancied that his obstinate disease was caused by a demon that had lived in the mango tree. They agreed to make an offering to this demon, with the hope of thus appeasing him. Taking an opportunity when Kàwàji was asleep, they passed a chicken over his body, and then carried it away and cast it into the bed of the stream which runs near the village. By some means, Kàwàji learned what they had done, and was much displeased. He said, 'Why have you done this? You have dishonoured my Lord. Go you and bring back that chicken, or I will not eat another mouthful of food.' So they went out in the dark night, and found the chicken with the help of its cries, and brought it to him. Knowing that they would not scruple to deceive him, he said, 'I don't believe this is the one you carried out; you have brought another from the coop to show me.' Then they went and brought the whole brood to him that he might count them and see that the full number was there; after this he was satisfied, and ate his porridge. He said to his brother, 'The Lord is with me; if it is His pleasure, I shall recover, if not, I am willing to go.' So he passed away in peace. The death of such a man, though in one sense a great loss to the church, is a triumph for Christianity.

The Parner Church.—Mr. R. A. Hume says:—"During the year, the Parner church was weakened from several causes. Nevertheless, the church treasurer collected sufficient for paying the pastor's salary. Though all the Mission agents connected with the church, and the pastor also, pay more than a full tenth of their incomes into the church fund for the support of the pastor, yet, during the latter part of the year, these were not able to furnish more than two-thirds of the pastor's salary. The balance they collected partly from the other members of the church, and partly from other native Christians. But not a pice of Mission or any private money went for this purpose.

The Church at Sirur.—Mr. Winsor says:—"Another year of blessing is cause for renewed thanksgiving. Several from Hinduism have been added to our number during the past year. One, who was formerly a bitter persecutor to the first Christians in this region, has come fearlessly forward. Openly calling his friends to his village, to declare his purpose to be baptized, he received, as might be expected, much opposition, and strong entreaties to give up such intention. Lamentation and mourning had no power over the strong heart, helped, we trust, by divine grace, to remain firm. This man and his wife,

too, were baptized before a deeply interested church. They returned to their village, house and lands, to receive in turn similar persecution that, in time past, drove every Christian from that village. Stoned, threatened, intimidated, and the work properly falling, by the village system, to his sons taken away from them, it seemed time to interfere; for the past I thought surely would suffice, and evil doers have had license long enough; and we are happy to say a right word from the proper authorities, soon put a stop to such wanton grievances.

Stern and growing virtue must mark the course of any church that would exert itself for the salvation of the heathen; only then will it be a living rebuke to the dying in the slime pits of idolatry. Without this, we should have no satisfaction in the increase of the numbers of church members. We long to see our little church make progress in staunch righteousness. For the internal peace and prosperity we have had during the year, I think we have cause for thankfulness, and we are not without the hope that some attainment has been made in Christian growth."

Ordination of a Pastor at Sirur.—Mr. Winsor reports:—"There is one pleasant event to be recorded this year, not to be forgotten. The church has come forward willing to do all they can to support for themselves a pastor, and, accordingly, on the 30th of December, the man of their choice was installed. The occasion was one of those on which everything seems to combine to promote the happiness of all at such a time, and pastor Sadoba Zadhaw, we trust, will be a blessing to the people he comes to serve.

The Bombay Church.—Mr. E. S. Hume says:—"For the past few years our church has been very careless in regard to paying tithes. When the church came into my hands, I determined to make this matter of tithes one of early and special care. Illness, however, prevented the carrying out of this plan until after Vishnupunt's death. This providence aroused the church to its duty far better than any of our efforts could have done. Early in August the church, almost unanimously, agreed to give tithes, and up to the present time most of the members of the church are giving according to the pledge made that time. It has thus become independent of Mission help, and has put itself on a wise and safe basis. This is, without doubt, one of most important steps that this church has ever taken. In November, the church called Mr. Tukaram Nathuji, of the last Theological class, to act as pastor. He came early in December, and is commending himself to all both by his pulpit ministrations and by his conduct

among the people. Seven have been received into the church on profession of their faith. Two of these were members of our Christian school, and had for a long time given evidence of being true Christians. Of the others, one is the wife of Mr. Moses, who was baptized last year. She is a very timid person, so that her examination was conducted at her own house by the pastor and one of the deacons, who were so delighted with her Christian experience, that they could hardly find words to describe the satisfactory character of the whole examination. In reporting the matter to the church, they both said that they had never known a candidate asking for baptism relate so satisfactory a personal experience. About three months previous to her baptism, her three younger children were baptized on the faith of their father; now two members of the family remain, who have not been brought into the church, and one of these is eager to follow her parents, but is waiting for her sister. At the time of Mrs. Moses' baptism, another from the Jewish community, named Isaac, was also baptized, with two little children. He was the means, a year and a half ago, of bringing out Mr. Moses, and more than a year ago he was examined and approved by the church. He has delayed ever since in the earnest expectation that he might be followed by all the members of his family. He felt that the delay ought not to be continued any longer, and so he has come out alone after all. He is confident, however, that all the rest of the family will soon follow him. In addition to those already mentioned, one low caste woman, a Mohammedan, and one man from North India have also been baptized and received to the church. Of those received to the church last year, one has latterly proved himself unworthy, and consequently has been excommunicated.

Dhotri and Watwad Churches.—Mr. Gates says:—"The Dhotri church has not grown in any respect as fast as it should have grown. The principal reason seems to be difficulties between the most influential members.

The church at Watwad has prospered. It was felt desirable to have a school-house for them, and, by the kindness of a lady in America, a house will soon he completed at Padoli. The people at Watwad wanted a school-house also, and one really seemed needed in both places. A little assistance was given, and the people were told to build as good a house as they could with it. They set to work zealously, and the *Patel*, who has been a firm friend of the Christians, called the town people together, and induced them to give wood, stones,

&c., and to help the Christians to build their house. The result will be a good house at Watwad.

The pastor of the church at Watwad, who has been blind for more than a year, was brought to Sholapur in September to be treated for cataract. The physicians expressed doubt about the success of an operation, on account of Mesoba's age and general health, but consented to try. The cataract was removed from one eye, but the result was only a partial success."

IV.—SELF-SUPPORT OF CHURCHES.

Difficulties in the way of Self-support.—Dr. Fairbank says:—"The year 1881 was remarkable for the cheapness of grain. Its price averaged less than a third of the price for the two previous years. This cheapness was not caused by abundant crops in this region. It seems to have been principally caused by the inability of the merchants to pay cash for large purchases of grain. While prices were high, they imported from the Central Provinces, &c. immense quantities of jawári (*Sorghum Millet,*) and when prices fell, it remained unsold. Then, the operation of the agriculturists' relief act, (Act xvii. of 1879,) prevented them from collecting the money due them from the farmers. Hence they lacked funds for buying and storing the grain as they have usually done when it is cheap. At the same time, the farmers were in straits to secure money for paying their taxes and the instalments due for advances (tagāī) that had been made them by Government. The money lenders, where they had money to lend, sore from the operation of Act xvii., would lend them the money they needed only on condition that they would give deeds of sale of their farms as security. They had learned that under this Act mortgages were insufficient security. So the farmers were obliged to sell their grain for what they could get, and so much was offered, that grain became excessively cheap. The crops were only middling, but prices fell lower than they had fallen for twenty years.

I have taken this excursus to show the reason for the small increase of contributions by Christian farmers this year. I had encouraged and helped Christians to undertake farming in the hope that thus a solid foundation would be laid for self-supporting churches. Almost nothing but farming offered an independent livelihood in these rural districts, and things change so slowly in India, that amateurs at any handicraft are not likely to succeed for some years at least. At present most of the money given for the support of the pastors is

given by the school teachers, Bible-readers and others who receive allowances from the Mission. It is satisfactory that they cheerfully give a tenth of their income for this purpose. But it would be far more satisfactory if most of the pastors' salaries were contributed by farmers, artizans and others receiving no allowances from the Mission. My efforts, however, to secure this better basis for our pastors' sustentation have not yet succeeded. For four years farming has not paid its expenses. Had the prices of the three previous years still ruled, farming would have been profitable this year in the villages that form the parishes of three of our five pastors. But at these prices, the crops which received insufficient rain and are scant, will not sell on an average for three quarters of the cost of their production. So these Christians who began farming in these hard years, find great difficulty in obtaining the means for paying even the Government rent for their fields. And they have nothing from this source to pay for the support of their pastors. I earnestly hope that they will succeed in retaining their farms till better times shall make their farming profitable. And I shall continue to do all I can to secure that result."

Contributions in the Jambgaw Church.—Mr. Smith writes:—"In the matter of contributions in the Jambgaw church, the advance is from Rs. 68 to Rs. 110. I hope it will continue to improve, though it would be too much to expect such a ratio every year. However, the number of Christians you will see is very little larger,—only 5. The difference is mainly in the giving. The number of agents is the same.

Contributions in the Sholapur Church.—Mr. Gates says: —"Near the beginning of the year, the subject of giving was presented to the Sholapur church, and followed by systematic efforts to have the people give tithes. At the close of the sermon, two different kinds of cards were distributed, each having the name of the person to whom they were given. Then the box was passed round, and each one was asked to indicate by the card returned, whether, from that time, he or she was willing to give tithes regularly or not. All but two of the Christians present promised to give, and those two have since given something. Some who were not present have given but little. Most have given cheerfully and regularly. Those who have given little or nothing, have suffered most from loss of work, sickness, &c. Who can say that their refusal to give tithes had nothing to do with this? When the object to which the tithes should be

given was under consideration, as the church had no pastor, it was decided to pay the expenses of a member of the Theological class. He is a native of the Sholapur district, and has now accepted a unanimous call to become pastor of this church.

V.—PERSONAL NOTES.

Discouragements.—Dr. Bissell says :—"Another completed year calls for a brief report of its labours and results. The retrospect never affords perfect satisfaction, though we find in it much cause for gratitude and encouragement. Perhaps friends will read the account with less of regret than we feel in writing it; for they will not feel all the depression which the actual encounter of hindrances and trials has at times caused us. There is no need to repeat our discouragements in the minds of our readers. Enough that they are past, and we may hope they will not re-appear."

Notes from Wadale.—Dr. Fairbank says :—"For five months of the year 1881, I was away from my field. A visit to the Palani Hills for my health took three months. A visit to Bombay for printing and other Mission work took another. And attending the business meetings of the Mission and our semi-centennial anniversary meetings took a fifth month. During the remaining seven months, I was living at my village-home in Wadālè, in the centre of the district that is under my charge. I have not been laid aside a day by sickness; but, after 35 years of service as a missionary, it is not strange that my vigour and animation are sometimes less than would be desirable. Daily, at least, two hours' exercise, which is sufficiently vigorous to keep up free perspiration, is required for retaining elastic health. For apparatus when taking exercise, the spade and hoe, or the axe and saw, serve me better than dumb-bells, or rings, or bars, or any of the implements of the gymnasium. Walking is good in the morning and evening, and in the night, when the light of the moon or stars is not hidden by clouds. Where there are trees, to diminish the power of the sun's rays, and to offer refreshing shade when it is required, as there are on the slopes of the Sahyàdrí and other Indian mountains, I have found walking to be healthful even in the hottest part of the day. But our Deccan hills as well as plains offer little shade and much heat, reflected as well as direct; so that long walks in the hot part of the day prove injurious. Indeed, there is danger, especially when there are thin clouds and no breeze, and the heat is "as the heat in a dry place, even the heat with the shadow of a

cloud," that the walk may be brought to an abrupt end by a sunstroke."

Literary Work.—Mr. Bruce says:—"A large part of my time and strength during the past year has been devoted to literary work. The preparation of my "Memorial Paper" on "*The Literary work of the Mission*," which was done by appointment of the Mission, required a great amount of searching among musty volumes and old records. At the same time, I have had in hand during the entire year my Marathi work on *Astronomy*, to which also I was appointed by the Mission three years ago. This work is now completed, and the "*press copy*" is nearly ready. It is prepared somewhat after the style of my "*Anatomy, Human and Comparative*," but will probably be a little smaller than that work. I have obtained a good many illustrative "cuts" from America, but more than thirty of the illustrations have been engraved with my own hand. Then my "*Illustrated Primary Arithmetic*," in Marathi, has been prepared and printed during the year. These things, added to the superintendence of two districts, have left me very little time for direct evangelistic work. But I am grateful for the degree of health enjoyed, which has enabled me to continue my work steadily through the year.

VI.—THE THEOLOGICAL SEMINARY.

BOARD OF TRUSTEES.

Rev. S. B. FAIRBANK, D. D., *President*...Wadale, Ahmednagar.
W. O. BALLANTINE, M. D., *Secretary*.....Rahuri, Ahmednagar.

Trustees for Five Years.

Rev. S. B. FAIRBANK, D.D.....Wadale, Ahmednagar.
Rev. H. J. BRUCE .....Satara.

Trustees for Four Years.

Rev. R. WINSOR .....Sirur.
Mr. SHAHU DAJI KUKADE.....New Nagpada, Bombay.

Trustees for Three Years.

W. O. BALLANTINE, M. D.....Rahuri, Ahmednagar.
Rev. NARAYAN SHESHADRI.....Jalna.

Trustees for Two Years.

Rev. E. S. HUME.....Byculla, Bombay.
Mr. RAMJI GANGAJI BHOR.....Tanna.

Trustees for One Year.

Rev. L. S. GATES .....Sholapur.
Rev. ANAJI BHAGOBA KSHIRASAGAR.....Ahmednagar.

INSTRUCTORS.

Rev. L. BISSELL, D. D., *Principal, and Professor of Church History and Natural Science.*

Rev. R. A. HUME, *Dean, and Professor of Homiletics and Pastoral Theology.*

Rev. JAMES SMITH, *Professor of Exegesis and English.*

Rev. RAMKRISHNA V. MODAK, *Professor of Natural and Doctrinal Theology, and Evidences of Christianity.*

REPORT FOR 1881.

As may be seen from the Memorial Papers presented at the Jubilee Meeting, the American Marathi Mission had, in previous years, assembled and taught classes of promising young men, in theology and other studies, with a view to their becoming pastors and evangelists. But the action of the Mission for founding the present Theological Seminary was taken in May 1877, and its operations were begun on January 1st, 1878. At first there was only one class, but during 1881 two classes, of six and ten members respectively, studied in the Institution. The term of study this year was only four and a half months. Instruction was given to the senior class in the book of Psalms, Doctrinal Theology, the Economy of Revivals and of modern Missions, Prophecy, Pastoral work, and the Construction and Delivery of Sermons: to the second class, in the Introduction to the New Testament, Matthew, Natural Theology, and Church History; and to both classes, in English Grammar and Composition, and on Miracles.

The first class, after four terms of study, graduated this year. One of the number has been called to act as pastor of the church connected with this Mission at Bombay, a second has been ordained over the Sholapur church, a third is acting as pastor of a village church, a fourth is working as acting pastor and evangelist at Wai, (an important centre,) and two are acting as evangelists and also as inspectors of schools in the Ahmednagar district.

The most important event in the history of the Institution this year has been the transferring of its management from the Mission to a Board of Trustees, several of whom are native Christians. It is hoped that by this means the native brethren will gradually learn how to bear the responsibilities of such institutions; and also that now some Christian friends, to whose stewardship the Lord has entrusted wealth, may be led to endow professorships and scholarships for this Seminary. It is the earnest desire of the trustees and instructors of the Institution that it should receive such an endowment, and the

consideration of its needs is earnestly commended to those who are interested in the raising up of a well qualified native ministry to care for the churches and to labour for the evangelization of Western India £2,000 or $10,000 are needed for the endowment of a native professorship; also sums of £250 or $1,000 for scholarships, and endowments for the library and for the general expenses of the Institution. For a good many years, at least one foreign instructor will be needed, and £4,000 or $20,000 are needed as an endowment for his support. When native instructors can do all the work, such an endowment will be equally necessary for their support.

Ordinarily the terms of study will probably continue from about the 1st of April, or of June, to the close of October. In some years, as in 1878, it may be possible to give instruction from January to October, with an intermission in May.

It has been, and will continue to be, the controlling principle in this Theological Seminary *to do thoroughly what is done, and to lead the students to form good habits of study and work.* In accordance with this principle, it will often be impossible to go through the entire curriculum, especially if the term be short. But the course of study outlined is as follows:—

First Year.—1. Exegesis: Introduction to the New Testament, and Matthew; Introduction to the Old Testament, and part of Genesis.
2. Natural Theology; Evidences of Christianity.
3. History: Outlines of History; Old Testament History, with Biblical Geography.
4. Logic, or Rhetoric.
5. Practical Homiletics, including weekly Rhetorical exercises and frequent preaching; care of a particular district of the city, and Sabbath School Work. (This to be continued through the course.)

Second Year.—1. Exegesis: Parts of Daniel and Romans.
2. Systematic Theology.
3. Church History.
4. Comparative Anatomy, or some Physical Science.
5. Practical Homiletics.

Third Year.—1. Exegesis: Some of the Psalms; one Pastoral Epistle.
2. Systematic Theology; especially in relation to Hinduism, Islamism, and Modern Doubt.
3. Church History; especially Missions and Revivals.
4. Homiletics: The Construction of Sermons; Pastoral and Evangelistic Work; Sabbath Schools.
5. Hindu Philosophy.

If possible, medical lectures will be given at some time during the course, and Sanskrit quotations and Music will receive some attention.

Instruction will be given mainly through the medium of the Marathi language, but English will be taught to all the students, and will be used as far as may be for their advantage.

The nucleus of a library, containing some of the best recent works, and which is receiving additions from year to year, is available to students.

If other Missions choose to send students to the Institution, they will be welcomed and taught without charge.

The lithograph at the beginning of this Report* shows the Lecture Hall of the Seminary. In addition to this, the Institution possesses six good houses for married students, and others are to be built immediately. The larger part of the funds for one of these houses has been given by the teachers and pupils of Bradford Academy, Bradford, Mass., U. S. A., in order to erect some memorial of Rev. Rufus Anderson, D.D., who was long the honoured Foreign Secretary of the American Board; and the house will be named the "Anderson House." Photographs of these buildings, and of the instructors and students of 1881, in a group, will be forwarded by the Dean to any person who may wish to see them in considering the question of a donation to the Institution.

Correspondence may be addressed to the Dean of the Faculty, and endowments may be made payable to him, or to the Secretary of the Trustees, or to L. S. Ward, Esq., Treasurer of the American Board, Boston, Mass. But, in the latter case, it should be specified that the donation is to be managed by the Trustees of the Ahmednagar Theological Seminary. Unless this is specified, the funds might, by the terms of the bequest, be necessarily invested in the name of the American Board, and, by the constitution of the Board, could not be made over to the Trustees of the Seminary when the connection between that Society and the Seminary should cease.

VII.—SCHOOLS.

The Girls' Boarding School at Ahmednagar.—Dr. Bissell reports:—"Mrs. Bissell has charge of this school, which has shared largely in the blessings of our Jubilee year. Reference was made in our last report to a grant from our Home Committee for a new schoolhouse. The new building was ready for occupation when the girls came together in June, after the vacation of the hot season. It is a neat, substantial and commodious building, containing six good classrooms, and a hall in which the whole school can assemble for general exercises. The teachers, having each a separate room, can keep their classes under better control, and the attention of the pupils

* See separate Report of the Seminary.

is more easily held to the lesson before them. Thus the new house contributes both to good order and better scholarship in the school.

The number of girls in attendance has increased to 145, including the day-scholars, who form a considerable portion of the school. This increase is not owing to any effort to bring in more pupils; on the contrary, many making application for admission are refused for want of funds. Most of these girls are the daughters of Christians originally from the lower classes, but about a dozen are from the higher castes. The girls of our native pastors and other assistants are in part supported by their parents, and thus the expenses of the school are considerably diminished.

Our effort is to make the education truly Christian and practical, —such as will best fit the girls for their life-work. The best proof of the success of this effort is seen in the scores of Christian wives and mothers who look back gratefully upon the time spent here, and bless those who have taught them the duties of life, and the best way to meet them. Ten of the older girls were received to the communion of the church near the close of the year.

The Indian Female Normal School and Instruction Society have for many years made a grant for five scholarships, and the support of three teachers in this school. Many Sabbath Schools and "Circles" in America also contribute to its funds through the regular channel. Our hearty thanks are tendered to all these, as also to several ladies at the station who have given a monthly subscription to its support. These last will be duly acknowledged in the list of donations.

Our Collector's lady, Mrs. King, with a few others, in the last week of the year, furnished the means for an entertainment to the teachers and pupils of the school, and a beautiful Christmas-tree loaded with presents. This was a complete surprise to all, and we trust gave them new ideas of the blessings which come to us through Him who was born in Bethlehem."

Trained Teachers.—Dr. Bissell says:—"The students in training to become teachers have been sent as heretofore to the Normal School of the Christian Vernacular Education Society. The superintendent of this institution has returned to India within the past year, and has advanced the entrance standard of his school, so that another year of study is required in our preparatory schools. The studies of the school are pursued in Marathi, but English is also taught as a classic; and, with the advanced standard, the young men leaving the institution are fitted for carrying on better work than formerly. Our Mission has also employed inspectors to visit and examine our village schools once a month, and we hope by this

means to render them more efficient. In three or four places a few boys from the higher classes of Hindus come and study in our Christian schools; and in one village, the patil and villagers made an earnest request for me to send them a Christian teacher. We think before many years such petitions will be frequent."

Village Schools at Wadale.—Dr. Fairbank says:—"The eighteen village schools under my care were better attended during the latter part of 1881 than they had been since the beginning of the famine. The largest number is 32 scholars; the next 27. Then there are two of 20 each. But four of them are still so small, that I should disband them had the Christians and those interested in religion there any Christian instructor besides the teacher. The average attendance is 13 for each school. Six of these schools are in that part of the district where there was least rain and where but little grain is ripening. The people of some of the villages have already begun to go to the relief works that have been provided by Government. And probably in a month or two, especially if the price of grain continues to rise, many parents will find it necessary to take their children out of our schools and go to the relief works.

The arrangement we made last year for more regular and careful examinations of our village schools is a decided improvement. The monthly visit of the inspector stimulates the scholars and interests the parents and their neighbours. Some of the teachers needed the stimulus it gives them. The visits of the missionary and the pastors were too infrequent and irregular.

Maps for Village Schools.—Dr. Fairbank says:—"We greatly need better maps in our schools. As now taught, we do not attain the best success in the study of Geography. The cheapest maps on rollers that are now obtainable cost six rupees each, and my funds do not allow the purchase of such maps. At least a map of the World, a map of Asia, and a map of Hindustan, would be required for each school. There is a Marathi atlas available, but the names are so crowded, and in so fine a print, that most people require a magnifying glass to enable them to find a place. "The Unrivalled Atlas," in English, is a model for a school atlas, although more than half of it is filled with maps of the countries in Europe, which are of little use here. Most of my teachers know nothing of English, but I have procured copies of the "Unrivalled Atlas" for them; and I hope, by the help of these and such rough maps with Marathi names as I can make by means of a papyrographic press, to enable them to teach Geography more successfully."

Schools in the Rahuri Districts.—Dr. Ballantine says:—"This year there has been a total failure of the crops in the northern part of this district, though the harvests have been fair elsewhere. In many of the villages in Kopergaw taluka, and the northern part of this (Rahuri) taluka, no seed has been sown, owing to the scarcity of the rain, and consequently they are without even fodder for their cattle in these places. The cheapness of the prices of grain, however, has helped greatly to prevent extensive suffering through the district. Many of our Christians are very much affected by this, so as to be obliged to leave their houses and seek employment on the earthworks which have been started by Government in various places for the benefit of the poor. Our schools are consequently affected by this, so that they have had to be broken up temporarily in one or two places, and the teachers transferred elsewhere. The schools, however, in the district have, as a rule, made fair progress, and now that the new rule providing for an inspector of schools who shall examine all the schools in each district at least once a month, has been brought into operation, it is hoped that another year will show great advancement in the village school course. My new inspector, a member of the present Theological class, has just returned from his first trip in the district. His report evinces a careful examination of the schools, and it will be interesting to compare it with the next few months' reports, so as to see whether essential progress has been made. The requests for schools in new villages which as yet have not been occupied are very numerous and often pressing. It is often perplexing to know how to meet these demands. Another difficult question is with reference to the admittance of boys to our station schools. As we can only receive a very limited number to these, it is a question to whom to give the preference. Of late I have followed this rule, to insist upon receiving at least half the support of the boys from their parents and friends. At least three-fourths of my boys now pay fees, and that regularly thus far."

Station School at Sirur.—Mr. Winsor reports:—"The Station school, including the girls' school under the care of Mrs. Winsor and the boys' school under mine, is a real satisfaction. We have been favoured with visits from the Collector, Colonel and Mrs. La Touche and others, who have spoken very encouragingly. The Collector kindly sweetened the Christmas holiday for the boys and girls, and the way these kind friends have shown their interest, will appear under the list of donations in this Report.

We are thankful, then, for the year's prosperity, for the good we

have received on all sides, and for what has been accomplished through such unworthy instruments, and we are full of hope for the future.

Common Schools at Sirur.—Mr. Winsor says:—"I look upon the village schools as an indispensable branch of Mission labour. Before the Western States in America were settled; before they were what we see them to-day, there was the pioneer work. That is precisely what the village Mission school is in this idolatrous land to-day,—what those brave hearts were then, these teachers who thus go out, are now. Who can tell what the result would have been if the very first party of the civilizing Christianizing pioneers had been diminished? Yet in similar circumstances we are here called upon to make our small band of teachers less by three. How can we do it? Why; our good and kind friends here in the camp feel that we cannot, and they step forward most timely, and, with the Collector heading the list, encourage us for the coming year; and we shall hope before the first six months have passed away, to be able to say we have received enough to carry us through the last six months of 1882.

We opened our ninth school during the latter part of the year, and in all these schools we have, including the attendance on the Sabbath school, 324 persons,—children and adults,—and if, in the next three years, we have 324 more, it will be none too many.

When it is considered that one such school can be carried on an entire year for $65, (sixty five dollars,) it will be seen that this is not an expensive, but a most economical system; and I cannot but hope that some few at least, as they shall read these lines, may, and will nobly come forward and say, each one, 'I will assume the support of one such school.' What a pleasure it would be to me to open five more schools the coming year, and to name them too for kind ones who care for us and the work here."

School for Christian Children in Bombay.—Mr. E. S. Hume says:—"Our day-school for Christian children has been a constantly increasing care and delight. On the first of October we took possession of the beautiful and convenient school-house, which we have long needed. All past annoyances and trials caused by unsuitable accommodations have already been forgotten in the great pleasure which we now have in actually occupying our present attractive quarters. Notwithstanding much illness among both teachers and pupils, we have had a most successful school year. We have had a large and constantly increasing number of pupils, which at the end of the year amounts to nearly one hundred. This is a larger number than we

planned for when the new school-house was first thought of, and we shall soon need to enlarge. In October the school was examined by a Government inspector, when the school did well, and we feel encouraged to expect good grants hereafter. Owing to the growth of the school, we have been obliged to spend more than we were allowed. In order to meet this deficiency, a small fancy bazar of articles prepared by the teachers and scholars was held in December. The profits of the bazar amounted to about Rs. 150. On the 16th of December the annual exhibition and prize-giving of the school was held in the church. The exercises consisted of a few dialogues, and singing in English, Marathi, Hindustani, Tamil and Hebrew. Dr. Murray Mitchell made a few remarks, and Mrs. Mitchell distributed the prizes. Thus ended the most important and successful year of the school's history thus far. We hope, however, that each succeeding year may show even greater growth and improvement."

Common Schools in Bombay.—Mr. E. S. Hume writes:—"The small schools for heathen boys, which are carried on in different parts of the city, have not been as well carried on as we could wish, for want of proper inspection. They continue, however, about as usual, and are doing good, even though not as efficient as could be desired."

The School at Wai.—Mr. Bruce says:—"A school has been carried on in the Maharwada of Wai during the greater part of the year. Owing to the opposition of many of the parents, the school was commenced under less strict rules than we are wont to apply to our schools. Still, I was surprised, on visiting the school sometime afterwards, to find that the parents objected to the singing of Christian hymns, to the teaching of the Bible, and to the payment of the fees of one anna a month for each pupil. I gave instructions to the teacher in regard to each of these points. A few days afterwards I received a note from the teacher, saying, that the parents would not submit to my rules, and that the boys had all left the school. ' I insisted that the three rules should be observed, or the school given up. Then, after some days, I was told that the people had consented to the singing of hymns and the teaching of Scripture, but that they could not pay the monthly fees. They were informed that the school would not be started again except on that condition. Seeing no remedy, they yielded at length, and the school was opened again, after an interruption of several weeks."

Orphanage at Sholapur.—Mr. Gates say:—"One of our orphan boys formed bad associates and was corrupting the minds of the

others so much, that we were obliged to send him away. The conduct and progress of the other orphans has been very satisfactory. There are twenty with us now. They attend school six hours a day, sewing class half an hour, work at manual labour an hour, grind their grain, and bring water and fuel. A part of our compound, about three acres, has been fenced off for a field, in which a well is being dug, and we hope to teach some of the children gardening. A new and comfortable building, costing about Rs. 600, has been built the past year. We are very thankful to kind friends who have helped us in this work."

VIII.—INDUSTRIAL TEACHING.

Teaching Trades in Ahmednagar.—Mr. R. A. Hume says:—"As in previous years, a few boys at Ahmednagar have been encouraged and helped to learn some trades, such as the tailor's, locksmith's, shoemaker's, carpenter's, &c. One boy has set up for himself, and it is hoped that some of these will prove useful and honest artisans."

The Manual Labour School at Wadale.—Dr. Fairbank writes:—"This school continues in a satisfactory condition. With the new term that began in the middle of November, I brought in seven more boys on the same terms, and there are now fifteen of them, whom I supply with food and clothing, on condition that they work half of each week day. Some of them are so young, that their work is of little value, except for the exercise and experience and good habits it gives them. I think they learn as fast as boys who have no work to do. Their farming work in 1881 was mostly done in a field that was sown with *Kharif* crops, which, like all such fields in this vicinity, gave but a small return. They also cultivated a half acre of red peppers, and these were attacked by a disease which makes the leaves curl and prevents the development of flowers and fruit. The peppers that were ripened are not worth what it cost to water the plants. But it is good, in many ways, for the boys to do the work, and next year, with favourable rains, we hope their work will pay.

They pursue the study of English with great enthusiasm. We use the Devanagari letters, with the addition of similar characters for the consonant sounds of *f*, *v*, *th* in thin, and *th* in this, and for the vowel sounds in cat, care, cot and call, as a phonetic alphabet, and find it sufficient for writing all English words phonetically. I think that with this help, they pronounce English words remarkably well."

IX.—SUNDAY SCHOOLS.

Sunday Schools in Ahmednagar.—Mr. R. A. Hume says:—"During the rains seven Sunday Schools for Hindu youth were conducted, as in former years. If our Christians are judicious and faithful in conducting such Schools, they may be indefinitely multiplied, and they are one of the very best of evangelistic agencies."

Sunday Schools in Bombay.—Mr. E. S. Hume writes:—"The Sabbath School has been carried on very much as usual. The attendance has varied but very little from that of the previous year. Owing to pressure of work, we have not been able to carry on the teacher's meetings. It is one of the first things to be revived, however, in 1882. For lack of time, the little Mission schools also have been much neglected the past year, so much so, that several of them have been given up. The Sunday School at the Poor House has been vigorously carried on, and is still doing good work both among the children and adults."

Sabbath School at Sholapur.—Mr. Prabhakar says:—"Since last June I have undertaken to superintend the Sunday School, in order to assist Mr. Gates. It was attended during the six months by an average per week of 86 Christians and Hindus. It is divided into seven classes, viz., one for Christian adults, one for Christian adult females, four classes for Christian and other children, and the 7th class for Hindu adult males. The Rev. Mr. Gates teaches the class for Hindu adult males. One of the children's classes is taught by Mrs. Gates, and my wife teaches the adult Christian women's class, and the remaining classes are taught by preachers and teachers in connection with the Mission. Most of the Christian pupils learn by heart the golden text. To those who attend regularly for a month, Mr. Gates presents copies of the "Children's Supplement of the Dnyanodaya," and distributes tracts to the Hindus and others."

X.—THE CHRISTIAN COMMUNITY.

Secular Employment for Christians.—Mr. R. A. Hume writes:—"As the Christian community increases, and a smaller and smaller per cent of them can find employment in Missions, the question of work and support becomes a more and more prominent and difficult one. Perhaps the problem may be left to settle itself. But several causes hinder a proper settlement. If we discharge a slack agent, or dismiss from school a dull or troublesome boy, in nine cases out of ten, instead of looking up some secular work, he wanders

off to some other Mission or Missionary and gets at least temporary work. In the Christian community of Western India there is a commendable desire that all the young should obtain an education. But what is not so satisfactory is, that it is felt that Missions are obligated to give the means for pursuing an education quite generously, and there is the greatest reluctance on the part of almost all to enter into any kind of manual labour or business. The Marathi editor of the *Dnyanodaya* wrote an article in September, representing the importance of Christian lads learning various industries, saying, that a friend was disposed to furnish means for opening an industrial school, and asking all who were interested in such an effort to communicate with him. After waiting several weeks, as no one replied, the editor again called attention to the subject. This was done the third time, yet no one intimated that he was ready to learn a trade, or any one to send his boy to do so. It is an important question whether Missions are in any measure responsible for this state of things on account of the way in which, or the extent to which, help is given to those who are prosecuting their studies."

Self-supporting Christians.—Dr. Ballantine writes:—"One of our most active, self-supporting Christians was called to his rest in December. He has for years been a well-to-do agriculturist. Although coming originally from the Mahar caste, he was in every respect superior to his fellows. He had at death an estate worth from 700 to 1,000 rupees, which goes to his wife and two children. He was kind to his neighbours, and lived on terms of great affection with his wife, who, also, is in many respects a superior woman, and is quite capable of carrying on the estate with a little advice from time to time. His funeral was well attended by Christians and heathen. Many of the latter were from the higher castes, and they all spoke in terms of the highest regard for him who was taken away so suddenly. Many Kunbis to whom he had been like a father, lending them money in their times of need, and caring for them in various ways, were as much affected by his death as the family friends. They laid many of their caste prejudices aside for the occasion, and administered to the sick man, and after his death took part in various ways in helping on the funeral arrangements. Would that his death might be the means of causing these people to see the utter worthlessness of caste, and may they be led to come out fearlessly on the side of the Truth."

The Roman Catholics.—Dr. Ballantine says:—"The Roman Catholics have again shown themselves active in places. They have revived their work during the last part of the year in places where

it had entirly died away before. They are reported as making large promises of help to many of our Christians. A few of the church members in Wambori have shown an inclination to waver in their adherence, and we fear are dazzled somewhat by the hope of bettering their worldly prospects. We hope that they may still receive grace to remain faithful. In several other places the Romanists have been trying to gain a foothold, but as yet they have made little headway."

A Wanderer Returned.—Mr. Bruce says:—"Dhondiba Goundi was formerly connected with the Sholapur church, and was regarded as one of its strongest members. Being a mason by trade, he was able to earn good wages, and was thus an independent and active Christian man. About ten years ago he yielded to temptation, and fell into the habit of drinking, and, finally, he married a wife according to the Hindu rites. To the great grief of the Missionary and the Christians, he was first suspended from the church, and afterwards excommunicated. For ten years he has remained aloof, with his heathen wife, during which time five children were born to them. But all this time he was ill at ease, and he tried to persuade his wife to return with him to the Christian church. At last she consented, and, to avoid the seductive influences of their friends, they left the Sholapur districts and came to Satara. They have now been here four months or more, and, amid severe trials, both Dhondiba and his wife, have shown remarkable steadfastness and faith. For two months he has been sick and confined to the Hospital, otherwise he would probably, ere this, have been received with his wife into the Satara church. He is hoping now soon to leave the Hospital and to unite once more with the people of God. It is a striking illustration of the power of the word of God, 'which liveth and abideth for ever.'"

Warned in a Dream.—Mr. Bruce says:—"In last year's report I mentioned the conversion of three persons at Bibave, near Medha, in the valley of the Vena. Some account was also given by Mrs. Bruce of Venubai and of the poor leper. These three persons have maintained their profession of Christian faith, although sometimes under circumstances of difficulty. Left alone during the greater part of the rains, and without any Christian society or privileges, it would not be strange if they were sometimes tempted to deny the religion which is an abomination to all their relatives and friends. Near the close of the rainy season the pastor went out to their village to inquire after their welfare, and encourage them to steadfastness in their faith. At that time Venubai told him the following story. There had been a dinner made by some one, to which the Christians were invited with the rest of their people. At the dinner, they were

mortified by being placed apart from the others, and by the fact that no one would take anything from their hands for fear of defilement. Distressed at such treatment from their caste-people, Venubai said to her husband, 'It would have been well if we had not come into this religion.' They went home, but Venubai's words troubled her. That night she dreamed that she saw all the animals, the beasts, birds, and reptiles, which Saheb had shown in his Magic Lantern at Medha some months before, coming towards her from the heavens. When they came near, the bulls began to hook her, and the goats and rams to butt her, and the birds of the air to peck at her and to tear her flesh. Greatly alarmed, she awoke, and found that it was a dream. But she said to herself, 'this is my punishment for what I said,' and then she smote herself upon the mouth, because it had uttered such wicked words."

XI.—THE NON-CHRISTIAN COMMUNITY.

Interest among Kunbis.—Mr. R. A. Hume writes.—"In last year's report mention was made of a Kunbi woman who was convinced of the truth, but who had been kept from being baptized by an unwillingness to lose friends and home. She recovered from a serious illness at the close of last year, and resolved to accept Christ publicly. Her only daughter prevented her becoming an open Christian three years ago. But in March this daughter and the mother were both baptized. The Kunbis of that village are a very intelligent community. Some of them have long been most friendly to us, and their leaders are convinced of the truth about Christ.

The baptism of these women has awakened much opposition in the village. Though the elder woman was the widow of a former patil, she was turned out of her house. However, she bore this patiently. As her daughter is attending the girls' school at Ahmednagar, she, too, has lived here most of the time, and supported herself by the sale of some of her former property. Some months after her baptism, a relative came to live with her and professes to be a Christian woman. Other women of the village are interested and sometimes come to Nagar to visit these Christian women. Some of our agents have strong hopes that a good many of the Kunbi class of this village and its neighborhood will become Christians."

Revival of Hinduism.—Mr. R. A. Hume states:—"Within the past two years there have been indications of what might to call-

ed a partial revival of Hinduism in this district. More temples have been repaired or built than in a long time before, and caste spirit has been shown to an uncommon degree among the Mahars of many villages. This is largely due to the return of temporal comfort; and what has been done in one place, and by one individual, has easily found imitators elsewhere. As one result, there have been fewer accessions to our churches. Yet history shows that, in the ebbing out of older religions, there is often a temporary reflux in the movement. Such hindrances should be borne in mind when judging of the results of missionary labour."

Opinions in the Mogalai.—Mr. Gates writes:—"The village people in the Mogalai begin to see the advantage of Christianity in a worldly point of view. They recently spoke of some men, saying, that they hoped they would become Christians, because then they would not steal as they formerly did from the fields. The Christians of the Watwad church were asked if they had lost anything in a worldly point of view by becoming Christians. They all seemed to think they had, as a general thing, lost nothing. One man said that when he used to steal he "*got* more, but it did *not remain*." A poor widow and her family, who have occupied their house undisturbed for some years since the husband's death, have been recently turned out, and the house has been given to the husband's brother, because the people said she had no legal right to her house since becoming a Christian. Cases of persecution are, however, rare."

XII.—ITINERACY.

Tours in the Kolgaw District.—Dr. Bissell says:—"In the latter part of the year I visited most of the villages where we have a school or Bible-reader, and met many of the people. There is a readiness to admit the truth of Christianity, but they know not how to break away from their old customs, and make a beginning in the new way. They also fail to perceive the guilt and peril of continuing in a false religion. Such moral obtuseness is the natural result of a life of idolatry and ignorance of God."

Touring of Rev. R. V. Modak.—Dr. Bissell writes:—"In the first part of the year, before the Theological classes were assembled, Rev. R. V. Modak spent much of the time in evangelistic labours. After the classes came together his time was occupied in instructing them. The following is taken from the account of his tours:—

"Taking one of the roads leading southward from Nagar, I visited the villages near the route, and preached the gospel to the people.

Where there was a school taught by one of the Mission teachers, I examined it and made a record for future reference, that I might see what progress was made from month to month. Thus I went from 25 to 35 miles over each of the three roads leading towards Sholapur, Dhond, and Sirur.

At Walki, the Mahars listened very attentively, and one of their leading men, S—, seemed ready to embrace Christianity, and others were waiting for him to take the lead in this matter. S— was absent when I went there, but on his return, his elder brother persuaded him that he should first get married, and then be baptized, as it might be difficult for him to find a wife among his own people after his baptism. I had much conversation with S— and with some of the others. I tried to show him that he was keeping back others by his example. But at last it appeared that they were ready to accept Christianity only as far as they could safely do so without imperiling their worldly interests,—beyond this, they thought the Lord would overlook their declining to accept it. S— has since married a wife, but still remains without professing Christ.

During the cold season, I was able to be out on tours twenty to twenty-five days each month; and in the hot season, some ten days in a month. I was hoping to take up this work again in November and December, but was prevented by illness, which necessitated a change to Bombay. I returned at the close of the year, much benefited though not fully restored, yet able to carry on some work of writing assigned me, and I hope before long to go out again in the villages."

Touring at Wadale.—Dr. Fairbank says:—"Literary work, carried on amid such interruptions as greatly protracted the time that should have sufficed for it, prevented my undertaking even one tour. When I went to other villages to preach or to examine schools, I usually returned the same day. These frequent interruptions are a great hindrance when the work in hand requires close attention. They break the threads of thought. When worried by demands for medicine, and visits from native friends, and calls from the pastors and teachers and other native agents who are under my charge, it has seemed to me that a reputation of skill in giving medicine is sometimes undesirable, and that the fashion of making calls is decidedly overdone, and that those under my care require far too much of my help. But doubtless a Missionary in such a place as this, where he is "known and read of all men," influences the people more by his cheerful and beneficent life, which is so largely made up of "little deeds of kindness," than he does by his sermons and other more formal efforts.

Tours in the Rahuri District.—Dr. Ballantine writes:—"I have been able to tour for about ten days in the northern part of my district during the month of December. The scarcity which prevailed in that region seemed to be uppermost in the minds of the people, driving away for the time all thoughts of a spiritual nature. The first question met with everywhere was, 'Will not Government by any possibility release us from our annual rents on lands which have been entirely unproductive this year?' Notwithstanding this temporary drawback, there is no doubt but that the knowledge of the truth of Christianity and Christian doctrines is on the increase. One meets with people everywhere who acknowledge that they ought to become Christians, but each one has some excuse ready for himself, as was the case in the parable of the marriage feast."

XIII.—EVANGELISTIC WORK.

English Lectures at Ahmednagar.—Mr. R. A. Hume says:—"At the close of the year, English lectures were given in Ahmednagar on Saturday evenings, and other efforts were made for reaching the educated classes. The lectures were less attended than in previous years. But invitations to native gentlemen to spend an evening at my house were usually cordially accepted."

The Bhuinj District.—Mr. Bruce writes:—"The departure of Brother Wells for America, in March last, left the entire Bhuinj district in my charge, in addition to my work at Satara. Six native assistants are employed in the district, and the work is in a very interesting state. It needs a resident Missionary who can give it more attention than I am able to at this distance. The two catechists at Wai, (who are members of the Theological Seminary at Nagar, and spend a portion of the year in study there,) act as inspectors and visit the schools once a month, giving me a report of the condition of each one. This serves as a healthful stimulus to the teachers, and has awakened a good deal of the spirit of emulation among them. The result is seen in the elevated character of the schools. No one has been received to the church during the year, but there are several promising inquirers in different parts of the district."

The Kirttan at Satara.—Mr. Bruce writes:—"We have made use of the *kirttan* in our evangelistic work very successfully during the past year. Going out to some neighbouring village, the singers would spend the night, or, if the village was farther away, they would spend two or three nights, and give the *kirttan* in different places.

They have thus awakened a good deal of interest, and have had more invitations than they could accept. In some places where there was opposition at first, it has been changed to commendation, and to an urgent request that they would come again. In one place, the kulkarani (clerk) of the village not only gave them a lodging in his own wada, but brought of his own food to supply their wants. In another village, the people had provided a great abundance of oil for lighting the place where the *kirttan* was given, and when the *kirttan* was over, they told the singers not to stop then, for, if they did, the *oil would all go to waste;* and so, to *save the oil*, our singers commenced another *kirttan*, upon another subject, and gave it in the same evening. We hope that thus some may be reached who would not listen to the direct preaching of the Gospel."

The Sciopticon at Sholapur.—Mr. Gates reports:—"The sciopticon has been a means of good in reaching the people. I have always made it a point to preach as much in connection with the exhibition as the people could profitably hear, and in this way hundreds have heard the main truths of the Gospel who could not have been reached in any other way. There has been opposition, and, in one place, my screen was thrown down by zealous Brahmans, and repeated attempts were made to break up the exhibition. At last success so far crowned our efforts, that the audiences sat quietly for three-fourths of an hour, and the offenders begged pardon, and asked for another exhibition. In some places audiences of twelve and thirteen hundred people have listened for an hour and a half. In one place, four hundred,—about one-third of the audiences were women of the higher castes. In many places the people were afraid to come to the first exhibition. One evening, a slight movement on my part sent the audiences off at a rapid pace. On inquiring the cause, I was told that the people feared I was going to catch them and make them Christians. That these exhibitions have done more than merely to amuse, might be learned from the remarks heard among the dispersing crowds. Another exhibition was held this year in the chapel, for women exclusively, at which the house was well filled."

A Pilgrimage at Sholapur.—Mr. Gates writes:—"There is a pilgrimage here every year in January, when people bring their goods, erect temporary shops by the streets outside the city, and carry on business for about fifteen days. This year we went in with our heathen cousins, put up a tent, sold books, and, by taking turns, some of the teachers or catechists were at the tent nearly all of the time to talk or preach to those who came. We seemed to have a very good

proportion of attention from the crowd. The sale of books was not large, but enough to encourage us to try again."

Street Preaching at Sholapur.—Mr. Gates says:—"A preaching stand was opened in the Sadar Bazar for evening services twice a week. These continued for about five months, but the results were not altogether satisfactory. The audiences were too often composed of those who had just visited places of intemperance."

XIV.—WORK AMONG THE WOMEN.

Bible-Women at Ahmednagar.—Mrs. Bissell reports:—"My own work among the outside women has been much interrupted during the past year, first by the serious illness of our boys, then by a short stay upon the Hills, and afterwards, for nearly two months, by cholera in the city. The work of the Bible-women also has gone on less steadily than usual. Two or three of them have been very ill, and one has been sorely afflicted in the loss of two children. Some plans, which had been made with a view to more efficiency in the work, had to be laid aside on account of sickness, which necessitated removals. A few of the Bible-women, however, have been able to continue their efforts during most of the year. They did not come together as usual in April on account of our absence at the Hills, but we had a large gathering of them in October at our public meeting. There were twenty regularly employed Bible-women, besides a number of voluntary workers who have sent in their reports monthly this year. A good many others of the younger Christian women came prepared on the Bible lesson; and, altogether, it was a large and most interesting class. We were all surprised and pleased to see how well they had studied the lesson, and what intelligent answers they gave. Then we listened to their reports, which were varied in their interest."

Incidents.—Mrs. Bissell says:—"One woman had been transferred to a distant station, and was quite enthusiastic over the beginnings of her work there. She asked very earnestly for the prayers of her sisters that a blessing might attend her labours. One mentioned peculiar trials to which she and her associate had been subjected from an old gosavi who withstood them in many places, and who managed to keep the good will and confidence of the people, although these women had often warned them to beware of him. At last they were convinced, when one, who had especially trusted and entertained him, found, after his departure from the place one day, that his

own wife was missing, and did not return! "It was the truth," they said, "that these women told us, and we'll never listen to him again." And now the Bible-women find ready listeners to their story in those villages. It was the known purity of their own lives that secured this triumph for them, and we cannot be too thankful for such a result."

Instruction of the Women.—"Special attention has been given during the last half of the year to the instruction of Christian women. The wives of the Theological students, with others residing here, formed a most interesting class. These met daily at twelve o'clock. They had a Bible-lesson with a reading and singing exercise on three days of the week, and on two days a lesson in Physiology, taking the new "Anatomy," prepared by Mr. Bruce, as a text-book. It was a thoroughly enjoyable exercise, and the subject one on which they greatly needed instruction."

Women's Meetings.—"Then we had our regular Thursday afternoon prayer meetings, and the monthly mothers' meetings, which were attended also by other women who were too far removed from us to come to the daily class. We have found the daily meetings useful to women who come in from the near villages with a load of wood or grass, and wish to stop for rest an hour or two with some Christian family. This being often near the hour of our meeting, they would come in and listen, and sometimes learn a verse or two to carry away with them."

An Interesting Case.—"It was in this way that a poor, simple-minded body, who at first hardly seemed to have common sense, but whom we now believe to be one of God's little ones, came to know the truth. I had not thought of teaching her a verse, but, after having been in a few times, she came forward herself, and begged to be taught. When she appeared again the next week she stepped forward at the close of the exercises, and said, 'I have not forgotten,' and very devoutly repeated, 'The Lord is my shepherd, I shall not want.' She never did forget her verses, and after a while began to come in on Saturday and spend the Sabbath, that she might attend the service. How delighted she always seemed at such times! One day at our meeting she astonished all by asking if she might pray. But it was a praise, not a prayer. It was as if she who seemed to us in want of everything, could think of nothing to ask. By-and-by she began to beg to be received into the church. The idea at first provoked a smile, but her entreaties induced the pastor to bring her before the church for examination, when, of course, she could answer

nothing. But one day she was seen carefully wiping the stone steps of the chapel with the corner of her garment, and when asked why she was doing this, she clasped her hands over her breast, and, looking upward, replied very reverently, 'My Father's House;' and so the poor body was asked no more hard questions, but quietly received into the fold. How her face beamed when she told us she had been accepted! And all through the year her interest has not flagged. She continues to come with her bundle of wood or grass or bark, sits a while in our meeting, or spends the Sabbath when she can, rejoicing to take her place among the worshippers of God her Father."

Bible-Women at Wadale.—Dr. Fairbank says:—"Four Christian women, who are not highly educated, but who have an education that enables them to read the Bible and Christian books, and explain their meaning to those of their Hindu sisters who cannot read, receive allowances from the American Board, which enable them to give themselves to evangelistic work. They gather companies of women in their own villages, and in others that are sometimes as much as ten miles from their homes,—sing to them the songs of Zion,—tell them of their Saviour, and exhort them to trust in Him for salvation. One of them sometimes rides when she goes to a distant village, but the others uniformly walk. As I cannot do all that they need in the way of instruction and superintendence, Mrs. Bissell kindly supplements my efforts to make them efficient workers. They attend her meetings and there they meet with others engaged in the same work and join them in reciting the lessons which they had been studying during the intervening months, and in reporting what they have done and seen, and in prayer for each other and the common work, and so they gain new courage and fitness for it."

Mothers' Meeting in Bombay.—Mr. E. S. Hume writes:—"Since the beginning of April, Mrs. Hume has had charge of the mothers' meeting, which she has found very interesting. Quite a number of heathen women and girls have been accustomed to attend besides the women belonging to the congregation. Many of these women have committed portions of Scripture to memory, and have evidently taken great pleasure in doing so."

XV.—MEDICAL WORK.

The Dispensary in Bombay.—Miss Dr. Norris, who had charge of the medical work in Bombay, left for America at the end

of March. The Dispensary was kept open until the 15th of March, and the number of persons who visited the Dispensary from January 1st to March 15th, was 5,798. The whole number of those who received medicine was 3,348. Of these 1,376 were new cases. The number treated outside was 80, making a total of 3,428.

Medical Work at Rahuri.—Dr. Ballantine says:—"Medical work has been kept up as usual during the year. About five hundred new cases have attended the Dispensary in my house at Rahuri.

A Remarkable Surgical Case.—Dr. Ballantine writes:—"Among other cases, I have had an interesting case of a Mahratta boy who was gored by an ox last February. I give a few of the details, as the case was an unusual one. I had occasion to visit the station of Wadale, where Dr. Fairbank resides. It is 18 miles distant from my station. I had arrived there late in the evening, and was seated at supper with Dr. Fairbank, when a boy was brought on a cart from a village two miles away, who had been gored by an ox. The boy, a lad of 12 years, had an incision about seven inches long on the right side of the abdomen. Several feet of the intestines had protruded from the opening, and were quite swollen and tense. It was no easy matter to place the entrails back in position and sew up the wound, especially with the appliances at hand, and yet with sufficient patience and care this was accomplished, and a full opiate given to the boy, who was a brave lad and bore his sufferings admirably. Having no chloroform at hand, the wound had to be dressed and sewn up without its administration. The next day, as I was obliged to return to my station, a rude litter was made ready and the boy taken across country to my house. Notwithstanding this rough treatment and exposure to the open air, the boy managed to pull through, contrary to my most sanguine expectations. He is now well and strong, and able to attend school constantly. His father has given over charge of the boy to us, and he is now in our school with our Christian boys. It is to be hoped sincerely that he may live to grow up and be of service to his fellow beings, and that this experience, through which he has passed, may be the means of great and lasting good to his own soul."

The Dispensary at Sholapur.—Mr. Prabhakar, the Medical Catechist in charge, writes:—"The Dispensary is opened every day from 8 to 11 A. M., and medicine is also given, occasionally, at all times of the day and night. With some of the patients I speak on religious subjects, as opportunity offers. The number of the patients is daily increasing. Some educated and influential native gentlemen patronize the Dispensary. During the year under report, 1,566 new

patients were treated, and 4,493 prescriptions were given, which were by 663 and 2,389 respectively more than in the previous year. 96 patients were visited in their houses, and such of them as were able paid fees. The proceeds from fees and sales of medicines during the year amounted to Rs. 323-4 0. This is Rs. 97-7-3 more than was received the previous year. Hand-bills published by the Tract and Book Society, and by the Rev. Mr. Bruce of *Satara*, are generally given to the new patients.

I visit Degaum, a village two miles from here, with my medicine chest, once a week. The cooly-hire for carrying the medicine box is defrayed by a native friend of mine, resident of that village, to whom my thanks are due. People assemble there to take medicine, and discussions are carried on with them, and hand-bills distributed."

In regard to this report, Mr. Gates says:—"I will say, in reference to this report of the Medical Catechist, that there was some mistake on my part in reporting the number of *new patients* for 1880. The numbers reported this year, and also the receipts, would have been greater had the catechist not been obliged to close the Dispensary for nearly two months on account of sickness."

A Retrospect.—Mr. Prakbakar says:—"Thirteen years ago I did not expect that I should be able to do so much work at *Sholapur*. Then people used to abuse me, spit at me, and did not like to touch me. But now, by the grace of God, the state of things is very different. Those who abused me before, are friendly towards me now; those who spat at me before, come to my house. Those who despised me and ignored me before, treat me now kindly and invite me to their houses. These are not very great things. Greater things must take place. But the great change which God has wrought here within the last thirteen years gives me reason to hope for still greater things."

XVI.—OUT-STATIONS.

The Work in the Konkan.—Mr. E. S. Hume says:—"The work which Mr. Park has carried on at Mahad, in the Konkan, for several years was given up in May, because the catechist who had been working there seemed needed in the Deccan. Thus this important station has been entirely given up. We have kept up work at Roha further north than Mahad, and we find much to encourage us there. Our helpers have been well treated there from the first, and they have found many attentive and apparently earnest hearers.

During the hot season, Vishnupunt spent more than a month touring among the villages of this region, and expressed himself greatly delighted with the interesting character of the work, which is only awaiting the entering in of the teacher and the preacher."

New Out-Stations at Satara.—Mr. Bruce writes:—"It has been my aim, for three years past to extend our work in the villages by planting new out-stations as rapidly as possible. The great difficulty in the way is the securing of proper dwelling-houses for our assistants in suitable places, without incurring too great expense. My previous reports have mentioned the occupation of Degaw and of Medha, both of which are still occupied. During the last year, I have planted two new out-stations, one at Wadut, six miles north-east of Satara, and one at Kulawadi, three miles to the south-east. At Wadut, we have rented from Government an old police-station, which affords comfortable quarters for the families of the two Christian workers whom I have sent there to live. At Kulawadi, a school has been established, but the teacher lives in Satara, and walks over and back every day. This school was commenced in October last, but during this brief period some of the pupils have learned to read quite well. As a further result of efforts in this place, a man was baptized and received to the Satara church on the first day of this new year. We feel that the planting of new out-stations, in desirable localities round about, is a promising means of extending the influences of the Gospel. Two other places are now asking for schools, and we think that they are desirable places to occupy, but the reduction of funds, mentioned in another paragraph, renders it impossible for us to heed the call. So we must turn sadly away, and leave the people to perish in their ignorance."

The Out-Station at Wai.—Mr. Bruce says:—"In our report for 1880, Brother Wells mentioned the establishment of a new out-station at Wai. This has been occupied by two catechists and a teacher during the entire year. Wai is a very strong Brahmanical place, and its bigoted inhabitants felt it to be a very bitter thing to have some Christian workers with their families settle in their midst. I was told that a petition was circulated, praying the paternal government to deliver them from two great evils, viz., the opening of *Liquor-shops*, and the residence of *Missionaries!* It was hardly to be expected, then, that our Christians there would escape abuse, and even persecution. For several months they had many very trying experiences. The Brahmans endeavoured to prevent their going into the vegetable bazar, as they would thus defile the vegetables ex-

posed for sale. Their appearance there was generally the signal for a mob, when personal violence was threatened in the strongest and most abusive terms. This was patiently endured until further endurance would seem to imply a surrender of self-respect, and then, seeing no other remedy, I personally reported the matter to the magistrate of the district. A proclamation was issued by the magistrate, warning the people not to molest the Christians in the exercise of their rights as subjects of the Queen-Empress. This proclamation was entirely ignored by the people, and on the next appearance of our Christians in the bazar, they were attacked by an unusually large and violent mob, led on by a Hindu religious mendicant. Nothing was left for us, therefore, but to enter a formal complaint against the ringleader and three of his associates. The trial resulted in the conviction of three of the four defendants. The leader was sentenced to fifteen days' imprisonment, and the other two were fined. This result, so unexpected to the Brahmans, who seemed to have no doubt but that they would gain their case, was sufficient to establish the legal rights of the Christians in the city of Wai, and since that time no difficulty whatever, of that kind, has been experienced."

XVII.—THE PUBLICATION DEPARTMENT.

List of Publications in 1881.—The following is a list of the publications by the Mission during the year 1881 :—

1. *The Dnyanodaya.*—Of this, Mr. R. A. Hume writes :—"The *Dnyanodaya*, our weekly Anglo-vernacular paper, while having a limited circulation is widely read. It is estimated that some copies have from twenty to fifty readers each. It is, however, very much desired that additional subscribers may be obtained in the whole Christian community of Western India, and among the servants and employès of European gentlemen."

2. *Children's Supplement to the Dnyanodaya.*—Mr. E. S. Hume says :—"Mrs. Hume has taken great pains with the children's paper of which she has had charge. She has encouraged the young people to write for it, and to send answers to the questions which it has contained each month. This has seemed to have a good effect, as may be judged, in part, by the fact that the number of copies now subscribed for is at least 150 more than at the beginning of the year.

3. *The Dnyanodaya Almanac for 1882.* Super Royal 8vo., pp.

32. 3,000 copies.—Dr. Fairbank says :—"The Dnyanodaya Almanac is in the Marathi language. It has been published by our Mission for many years. It became my duty to prepare the one for 1882, and to carry it through the press. So it has pleased me to learn that a gentleman of the Civil Service thought so well of it, that he ordered several hundred copies, for giving a copy to each of the village accountants in the villages that are under his charge. The edition printed was of three thousand, as that was as large a number as could be sold heretofore. But filling this order will require all the copies that remain unsold, and it appears that it would have been well to have printed a larger edition."

4. *The Bulbul.* New Edition, Revised and Enlarged. 8vo., pp. 88. 2,000 copies. Edited and carried through the press by Mrs. Bissell.

5. *A Tract.*—The Hopelessness of Godlessness, and the opinions of Eminent Men respecting Atheism. 5,000 copies.

6. *A Marathi Leaflet.*—Sin and Love. 10,000 Copies.

7. *An English Leaflet.*—Creation.—Deterioration—Regeneration. 10,000 Copies.

The Columbian Press.—Mr. Bruce writes :—"The principal publication of the Columbian Press during the past year has been '*An Illustrated Primary Arithmetic,*' in Marathi, which was prepared by myself. It is designed to give the youngest pupils an idea of the simplest relations of numbers. Each lesson is an object-lesson. It contains more than 250 beautiful illustrations. It is an octavo of 52 pages, and is put up in two styles, in boards with cloth back, and in triple paste. 500 copies were printed. A two-page Marathi leaflet, entitled 'Examine your Accounts,' was issued in December in an edition of 3,000 copies. The Marathi Lesson Papers for 1882 have also been printed, 900 copies; and a small Christmas card, in five colours."

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The best thanks of the Mission are due to Surgeon Major Mackenzie, Surgeon Major Batty, Surgeon Major D. E. Hughes, and Surgeon Major W. Mc Conaghy, for their frequent and gratuitous services in attendance upon the families of the Mission in time of sickness.

Mr. Gates says :—"I would like also to acknowledge the kindness of the physicians at the station in rendering us assistance in many ways."